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# MEMOIRS

OF THE

# REV. AMMI ROGERS A. M.

A CLERGYMAN OF THE EPISCOPAL CHURCH,

EDUCATED AT YALE COLLEGE IN CONNECTICUT, ORDAINED IN TRINITY CHURCH IN THE CITY OF NEW-YORK, PERSECUTED IN THE STATE OF CONNECTICUT, ON ACCOUNT OF RELIGION AND POLITICS, FOR ALMOST TWENTY

YEARS; AND FINALLY

## FALSELY ACCUSED AND IMPRISONED

in Norwich Jail, for two years, on the charge of crimes said to have been committed in the town of Griswold, in the county of New-London, when he was not within about one hundred miles of the place, and of which he was absolutely as innocent as the judge who pronounced the sentence, or as any other person in the world.

—*ALSO*—

A CONCISE VIEW OF THE AUTHORITY, DOCTRINE, AND WORSHIP, IN THE PROTESTANT EPISCOPAL CHURCH, AND A VERY VALUABLE INDEX TO THE HOLY BIBLE.

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COMPOSED, COMPILED AND WRITTEN BY THE SAID

**AMMMI ROGERS,**

LATE RECTOR OF ST. PETER'S CHURCH IN HEBRON, TOLLAND CO. CONNECTICUT, &c.

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"Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto my sorrow, which is done unto me."—*Jeremiah.*

"*Quis talia fando temperet a lacrymis?*"—Virgil.—i. e.—"Who can refrain from tears at the relation of such things?"

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*DISTRICT OF CONNECTICUT, SS.*

BE IT REMEMBERED, That on the tenth day of January, in the forty-eighth year of the Independence of the United States of America, AMMI ROGERS, of the said District, hath deposited in this Office the title of a Book, the right whereof he claims as Author in the words following, to wit;—"Memoirs of the Rev. Ammi Rogers, A. M. a clergyman of the Episcopal Church, Educated at Yale College, in Connecticut, ordained in Trinity Church, in the City of New-York," &c.

In conformity to the act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned."

CHAS. A. INGERSOLL, Clerk of the
District of Connecticut.

A true copy of Record, examined and sealed by me,

CHAS. A. INGERSOLL, Clerk of the
District of Connecticut.

*From the* FREE PRESS *and* INDEPENDENT REPORTER, *printed in the city of Hartford, in Connecticut, designed to review and give an opinion of every new publication in that state.*

We have just finished reading the Memoirs of the Rev. Ammi Rogers, late an Episcopal Clergyman of this state. If we have entertained unfavourable impressions in regard to his innocence, they are now entirely obliterated. We sincerely believe him to be an unfortunate, persecuted man, and hope every one who has spoken and thought ill of his character, will do their consciences the justice to read his feeling appeal to the public. If as he said, he had been a federal presbyterian minister, his character would have been shielded, and his person defended from all prosecutions, yea, the plotters and abettors of this unparalleled persecution held up to everlasting contempt. How true this remark is true let the circumstances be given in evidence.

N. B. I solemnly declare that I am now, 1832, a Clergyman of the Protestant Episcopal church in the United States, rightly and canonically ordained Deacon and Priest, by the Right Rev. Bishop Provost in Trinity Church in the city of New-York, that I was many years a member of the convention of said church and three years a member of the general convention of said church in the United States; that there never has been any complaint, hearing, or trial of me "according to the authority of God's word and the constitution and canons of said church," in any state, and that I am now, 1832, in regular and good standing as declared by my Letters of Orders, now in my possession, by solemn decisions of our Courts of Law in Connecticut, and by the Authority of the House of Bishops of said Church in the United States.

AMMI ROGERS.

## TO THE READER.

When a citizen, by groundless prejudice, by false representations and by palpable perjuries, has been made a victim to eclesiastical denunciations and civil prosecutions; when the privileges arising from civil liberty and religious freedom have been wrested from him, he still has one privilege left, the privilege of complaining. A statement of his case, and an appeal to the public, is the *dernier resort* of an injured man; such an appeal supported by satisfactory evidence, secures a sentence in favour of the oppressed. To disregard such a sentence would not be just, and even if it were just, it would not be possible.

There has been, for years past, much animadversion on the union of Church and State. I have practically felt the operation of this two fold chord which is now happily broken in Connecticut, and which has almost prostrated me in the destruction of it. But I still survive, and amidst the heavy artillery of a departed Bishop, and the artful machinations and cruel batteries of a Connecticut State's Attorney, I have been sustained by a consciousness of my innocence, and by the blessing of that merciful Being "*who tempers the wind to the shorn lamb.*" I live to make this my last effort through the press, which, Heaven be praised, is still untrammelled, to evince my innocence and my integrity.

Equal justice is due to all men, and the lovers of truth are so far the lovers of God. I cannot therefore but indulge the hope, that an enlightened and compassionate public will give the following pages an attentive reading, and an impartial consideration. To render railing for railing is no part of my profession, and to expose the real faults of my fellow-citizens is no pleasure to me, and I intend not to do it, any further forth, than a religious regard to duty shall compel me. All human tribunals, whether civil or eclesiastical, may and do err, and that which has been solemnly approved and sanctioned at one time has been no less solemnly disaproved and discarded at another. But without referring to former examples, those of a recent date will serve my purpose.

In the year 1819, Stephen and Jesse Bourn were arrested, tried and condemned, in the State of Vermont, for the murder of one Colvin, the time and place of their execution was appointed, and no doubt of their guilt was indulged : but behold, just before the hour of their execution arrived, the said Colvin returned home hearty and well, and had not been injured ! Here was much smoke but no fire —no murder, no crime had been committed on the said Colvin, or on any other person by any one. In the year 1820, John C. Decker and Gideon Braman were arrested, tried and condemned to hard labour in the State Prison of New-York during their natural lives, for a burglary committed in Kinderhook ; and after having been confined and laboured there about four months, it was undeniably proved that the said burglary was committed by George Lanman, and that they were entirely ignorant and innocent of the whole transaction. They were released and Lanman is now in their place. Here again was smoke but no fire, as it respected them. It is not long, since Joseph Inman was arrested, tried and condemned to be hung within the jurisdiction of Massachusetts for the murder of Oliver Holmes : but before the time of execution arrived, Judge Arnold, in passing through the town of Dedham, or its vicinity, met the said Holmes on the road, hearty and well, had not been injured. The Judge knew him, took him into his carriage, conveyed him to the proper authority, and saved the life of the said Inman. It is not long, since a man of East Hartford was arrested, tried before the Superior Court of Connecticut for forging a note; he was declared guilty, condenmed and imprisoned in Newgate. But it was afterwards proved that the said note was forged by one Peck, and that he was innocent of the crime ; he was released and Peck run away. It is not long since two men by the name of Snow were arrested, in the County of Windham and State of Connecticut, for burning a paper mill in that place. They were tried before the Superior Court, declared guilty, and sentenced to imprisonment in Newgate state prison, in Simsbury mines, for life, and there they both died, constantly protesting their innocence to their last breath ; and it is

now beyond a doubt that they were falsely accused and unjustly condemned, and that the building was burnt by one Salter, who, it is said, has since confessed it.* It is not long since a Mr. Berger was arrested, tried, condemned, and underwent the most exemplary and severe punishment in Baltimore, in the state of Maryland, for stealing $1,000 from a widow woman ; he was whipped, cropped, branded, and sentenced to six months imprisonment in irons ; but within a few weeks the money was found and recovered from a man in Virginia ; and undeniably proved that Berger was entirely innocent of the crime. In the year 1819, James Lanman, Esq. *one of the most violent federal Presbyterian, persecuting men in Connecticut, for party, sectarian and political purposes; and to destroy me as a minister of the Gospel*, brought an information against me for committing crimes with Asenith Caroline Smith, a single woman, in Griswold, in the county of New-London, and state of Connecticut.—In October, 1820, I had my trial, (if it can be called a trial,) the particulars of which will be stated hereafter. I was declared guilty, suffered two years imprisonment in the common jail in Norwich in said county: and within a few months after I was released, I proved beyond all contradiction, before a joint committee of both houses of the honorable Gen. Assembly of Connecticut, in the Senate Chamber, in the City of Hartford, that I was not and for a long time had not been within about one hundred miles of Griswold, or of the said Aseneth, where and when the crimes were committed, *if they were ever committed by any one*: nay, she herself appeared in person before the said committee in the said Senate chamber, and made solemn oath, which certainly was true, that I was absolutely innocent of the whole transaction, for which, on her account, I had unjustly suffered two year's imprisonment: that she had been over-persuaded and hired by the said Lanman and others, to accuse me falsely, and to commit perjury, which

*On his death bed, and not two hours before he died Salter confessed that that he himself burnt that paper-mill, and swore falsely against these two men by which they were condemned and suffered death in the State Prison Simsbury mines.

had broken her peace of mind, and caused her more sorrow, trouble and tears, than all the transactions of her life besides.

This her confession and testimony were supported by the testimony of others, and my innocence could not but be apparent to every unprejudiced mind. Oh, how I fear. how I tremble! how I feel for those poor, unfortunate, miserable creatures who have committed, and been accessary to the dreadful sin of perjury! have they indeed formed a plan! have they devised means, have they effected the dreadful purpose of the disgrace, imprisonment and utter ruin, in this world, of an innocent man, of a minister of the Gospel, of one who had always been their friend! Oh, how I lament, how I deplore and bemoan their sin, their ingratitude, their baseness!—"Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

For courts of law to err is not uncommon; but the injustice of which I here complain, is neither common nor small; I feel to forgive my enemies, persecutors, and slanderers, but I desire that truth and justice may come to light; that perjury, wickedness and vice may be suppressed. "He that hath an ear to hear let him hear." In this world the justice and goodness of the divine government will often escape the satisfaction of the most pious and diligent inquirer; the innocent are often condemned, while the guilty go clear, and with a fair character. Virtue is condemned to the punishment of vice, and vice receives the reward of virtue. Jesus Christ, himself, is born in a manger, while the murderous Herod who had put 14000 children to death, who were two years old and under, ascends the throne of Israel. The good St. Paul is a prisoner in chains, while the bloody Nero sways the sceptre of the whole Roman Empire. The good John Rogers is burnt at the stake in Smithfield, by the Roman Catholics, while the infamous Bonner is the first Bishop in England. The good Lewis the sixteenth is beheaded, while the ambitious and hypocritical Bonaparte, who had drenched Europe with blood, murdered 6000 men between Java and Gaza in Asia, and

changed God's holy Sabbaths to the tenth day, ascends the throne of France. The amiable Major Andre is hung at West Point, like a thief, and a murderer, while the traitorous and detestable Arnold is a Major General. The Rev. Ammi Rogers is a prisoner in Norwich, in Connecticut, while the hypocritical, coxcomical and detestable James Lanman, who had maliciously brought this prosecution, is a Senator of the United States, while the suborners of perjury in the case of Mr. Rogers are at the bar, or in the faculty; but now by the just judgment of God, are stripped of the small portion of respect which they once received.

That equal justice is always done to all men in this world, is not true; and on this ground, even the heathen philosophers very justly argued the existence of a God, and the immortality of the soul; for say they, if there be a God, he must be a God of justice; and since all men do not receive equal justice in this world, there must be a future state of existence, in which the righteous Governor of the Universe will evidently distinguish between those who love and practice that which is just and good, and those who do not. In this world, the best and most moral men, the very salt of the earth, are often despised and neglected; nay, they are insulted, scandalized, persecuted, imprisoned, and even put to death as the worst of human 'being's; while cheats, thieves, liars, adulterers, and duellists, who are murderers; nay, the very vilest and most profane and immoral men, the very offscouring of all human society, are caressed and admired, are voted for and promoted; they ride upon the high places of the earth, and walk in robes or lawn, they are adorned with a CROWN, or a MITRE, and are unmindful of their mortality or accountability. But the venerable Dr. Watts very excellently describes their situation in his paraphrase on the 73d Psalm, when he says,

"Lord, what a thoughtless wretch was I
To mourn and murmur and repine,
To see the wicked placed on high,
In pride and robes of honor shine,
But Oh, their end, their dreadful end!" &c

In the final judment of the world, the justice and goodness of the divine government, will be made manifest to every understanding. Then shall the innocent be protected, while the guilty are confounded. Then shall the meek, the humble, and the persecuted be exalted and rewarded; while the proud, the unjust, the malicious, and oppressive shall be brought low and punished. In that day, there will be nothing hid which shall not be made manifest, there will be no deception which shall not be detected, no injustice which shall not be rectified; and unless by faith and repentance we come to God, in the appointed means of divine grace, we shall all likewise perish. The justice of God must be vindicated, the guilty must be punished, the innocent must be protected and rewarded, or the throne of Heaven must fall.

By the deeds of the law no flesh can live. We have all sinned and come short of the glory of God: but in, and through him "*who died for our offences and rose again for our justification*," every son and daughter of the human race may obtain forgiveness and be forever happy with the Lord and with each other.

Though from my fellow men I have not deserved the disgrace, the imprisonment, and the affliction loaded upon me, and upon my friends; yet before that God unto whom "all hearts are open, all desires known, and from whom no secrets are hid," in other respects I have often offended in thought, word and deed and as I hope and expect God, for Christ's sake to forgive me; so I feel in my heart to forgive my enemies, persecutors and slanderers, and pray God to turn their hearts. Still I feel it my duty, in the promotion of truth and justice, in the suppression of perjury, wickedness and vice, and in the conveyance of that knowledge which may be honorable to God and useful to mankind, to lay before the public the following Memoirs, which I entreat the reader to peruse with attention, and consider with candor; and to believe me his persecuted friend and humble servant in the ministry of the Gospel of peace and reconciliation in the Lord Jesus Christ.

AMMI ROGERS.

*Hebron, October 7th,* 1823.

# MEMOIRS, &c.

## CHAPTER I.

### *A BIOGRAPHICAL SKETCH OF MY LIFE AND MINISTRY.*

I, Ammi Rogers, was born in the town of Branford, in the county of New-Haven, in the state of Connecticut, on the 26th of May, in the year of our Lord, 1770. My father was Thomas Rogers, who departed this life in Branford, on the 23d of June, 1804, aged 79. He was the son of Josiah Rogers, who departed this life in Branford, about the year 1750, aged 86. He came from Long-Island, was a son of one of three brothers who came from England, and were grandsons of the celebrated John Rogers, a clergyman of the church of England, burnt by the Roman Catholics in Smithfield, in the first year of the reign of Queen Mary, 1554. My grandfather was one of the proprietors of the town of Branford; he owned and occupied the extensive farm and mills which are now owned and occupied by my brother Josiah Rogers, and which have been in possession of the family from about the earliest settlement of the town. My mother, before she was married was Rebecca Hobart, daughter of Abijah Hobart, of Stonington, in New-London county. By him, a relation with the family of Mason is claimed; also, with the Rev. Mr. Hobart, the former Minister of Fairfield, and his descendants. My grandmother Rogers was a Goodsell—my grandmother Hobart, was a Bartholomew. My brothers were Abijah, Rufus, Thomas, Josiah, Eliphalet and Hobart—my sister was Irene, who is married to Thelus Todd—and, except the false and scandalous accusations charged upon me, there never was, so far as I know or believe, a stain or even suspicion of immorality fixed upon my father or mother, grandfather or grandmother, brother or sister,

Perhaps there is not in Connecticut a family which is and always has been more exempt from the practice of every vice, than that to which I have the honor to belong. In the year 1783, I entered the Academy in Litchfield, under the tuition of Mr. Osborn, and boarded in the family of the Hon Andrew Adams, who was related to my father's family. In the year 1786, I entered Yale College in New-Haven, under the direction of the Rev. Ezra Stiles, President. Here I became more seriously impressed with the importance of religion, and the awful concerns of eternity. My parents were pious, and strict in the Congregational Presbyterian Religion, and I had been brought up in that way.

From my earliest childhood I had been impressed with a sense of God, of his omniscience, omnipresence, omnipotence, and of my own accountability. But human inability and human accountability were so contrary to the justice and goodness of God, that I sheltered myself under the doctrine of unconditional election and foreordination. This was taught in my catechism, and if that were true, I was safe; but when I became convicted of my lost and undone condition by nature, and by practice, I perceived that if God should enter into judgment with his creatures, by the deed of the law, no man living could be justified; for cursed is every one that continueth not in all things written in the book of the law to do them, and the law extends to the very thoughts of the heart, as well as to the outward actions of the body; that we were called upon to rend our hearts and not our garments, to be up and doing while the day lasted; that we were admonished, that now was the accepted time, and now was the day of salvation. I perceived that I had no power of myself, to help myself: that my sufficiency for any thing which was good and acceptable to God, must come from God, that his grace was sufficient for me and for all men; therefore did he invite all the ends of the earth to look to him and be saved; therefore did he expostulate with his people, why will ye die, O house of Israel! The sacrifices under the law, and the atonement made by Jesus Christ under the Gospel, were sufficient for all men, even the greatest of sinners. I found my

disposition changed; I found myself enlightened as to divine and spiritual things: I found my affections, my prospects, my anticipations and expectations were not on predestination and fore-ordination, but on the mercy of God, through the merits and atonement of Christ. In this way I became converted, and as a grateful return to the great Father of all mercies, I determined, and I thought it my duty to preach the gospel, the good news to all men—free salvation to every son and daughter of the human race upon equal terms, considering the light and knowledge which they had; and the unspeakable danger to which they expose themselves, if they neglect so great salvation. I could not perceive the propriety of preaching free salvation to all men, if it were not possible for all men to be saved; and if it were possible for all men to be saved, then the doctrine which I had been taught must be false. That God had, from all eternity, fore-ordained who should be saved, and who should be damned, I could not reconcile with the truth of his word, in swearing by himself that he desired not the death of a sinner; in inviting all the ends of the earth to look to him and be saved; in saying that his mercy was over all his works; in being the light that lighteth every man that cometh into the world; in saying that this will be the condemnation, that light has come into the world, and men loved darkness rather than light; in saying that the grace of God, *which bringeth salvation, hath appeared unto all men*, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Now to say, that God never designed, nor intended, nor wished, nor put it in the power of all mankind to be saved, was, in my opinion, neither honorable to God, nor useful to mankind, nor did I believe it to be true. But if people will do despite to the spirit of grace, if they will resist the Holy Ghost, if they will perjure themselves and pervert the cause of justice, mercy and goodness, if they do not use the means of grace, but live and die in the disposition and practice of what they know to be wrong, they will be damned, they must be miserable and wretched. Wherefore, saith the prophet, "let the wicked forsake his ways,

and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

The great design of all true religion, of all the holy scriptures, and of all good preaching, is to change the natural disposition of the human heart which is deceitful above all things and desperately wicked, and to induce all mankind to live that sober, righteous and godly life, while in this world, which will terminate in everlasting happiness in the world to come.

While I was a member of College, my religious convictions were strong, my impressions were deep, my conversion was hopeful and joyous; but my views of the doctrines of religion were varient from the Saybrook confession of faith, and the Assembly's Catechism ; though at that time an opportunity had not occurred for me to examine any other system. At length, I obtained permission to attend for half a day, divine worship in the Episcopal Church: and, although I was a stranger to their church government and worship, yet their doctrine was liberal, and conformable to what I had previously thought. This induced an inquiry into the origin of the religion in which I had been educated, and I found that when our forefathers first came to this country, they came from England; that when they came from England they came from the Church of England, *and were dissenters from that Church.* This induced an enquiry into the cause and ground of their separation—into what they gained, and into what they lost. This brought to view a subject with which I was wholly unacquainted, viz. the government of the christian church, the authority necessary in the regular and due administration of the sacraments, the articles of the christian faith, and the worship of God as practised by churchmen and dissenters. About this time appeared the letters of the Rev. Dr. Bowden to President Stiles, on the subject of a lineal succession of Bishops, by a valid ordination, which were not answered. I also read Potter on Church Government, Cave's Lives of the Fathers, Hooker's Ecclesiastical Polity, and many other excellent writers on the part of the church. I also read a history of the Puritans

in England, the New-England Memorial, Mather's Magnalia, and the Cambridge and Saybrook Platforms with such other books as I could find on the part of the dissenters. My earnest endeavour was to learn and know the truth, and that I might have a disposition to act accordingly. At this time I had never within my knowledge, seen a Baptist, Methodist or Quaker, but was fully satisfied that whoever departed from the government of any society, departed from that society; that whoever departed from the government of the christian church, did, by that very act depart from the church, and was in danger of losing the benefit of all that Christ had done, and suffered for him; that as no one could lawfully act in the name of another without his authority, so no one could lawfully baptize or administer the sacrament or hold forth the terms of life and salvation to a guilty world, in the name of the Father, and of the Son, and of the Holy Ghost, without authority from God; that this authority could only be obtained in an immediate and extraordinary commission from Heaven, and then immediate and extraordinary works must be produced to prove it, for God never requires his creatures to believe that which he has not given them evidence to believe; or it must be obtained by a succession. To pretend to work miracles, or to produce extraordinary works was ridiculous and vain; to claim a succession, authentic documents must be produced to prove it; and this could only be done in the Episcopal church, which included the Greek, Latin, English, and other churches, but not the dissenters from the church of England. Many very able and pious men and women were among them, but I could not be satisfied, that by their separation from the government, doctrine and worship, of the universal church, they had gained anything which was honorable to God, or useful to mankind; for in the Episcopal church they might be as able, as amiable, and as pious as they could be in their own way. But they had lost much.

I could not but think that our forefathers were mistaken in separating from the church of England, at first, but at the same time adopted this mode of reasoning, viz. after diligent inquiry and fair examination I sincere-

ly think that I am right in my religion, as an Episcopalian, but I claim not infallibility—I may be mistaken; if I am, I hope God will forgive me; because I sincerely think I am right: others may be as sincere in their religion as I am in mine. If I say that God will not forgive them, how can I expect him to forgive me, if I should happen to be wrong. So that whoever shall pass sentence of condemnation upon his fellow christian, it is a sentence of condemnation passed by himself, upon himself, if he happens to be wrong. True it is, that two things, which are opposite in themselves, cannot both be right at the same time, and every person who differs with me, must think that I am wrong, or that he himself is wrong; and wo unto them who shall make no difference between right and wrong! But let each one say for himself in the language of the Poet,

"Let not this weak, unknowing hand,
Presume thy bolts to throw,
And deal damnation round the land,
On each I deem thy foe.

If I am right, oh! teach my heart
Still in the right to stay;
If I am wrong, thy grace impart
To find the better way."

While a member of college, I left the congregational Presbyterian religion, in which my parents and I had been brought up, and joined the Episcopal church; and I did it because I then thought, and now think it was my duty. I thought that the Episcopal church was of divine appointment; that in it the sacraments were administered by divine and undoubted authority; that the doctrines taught in that church were in every point of view honorable to God, and useful to man, and supported by the authority of God's word: that the worship of God in that church did not depend upon the discretion or indiscretion of any one man, and was not as various and as discordant as the tempers, dispositions, and abilities of all those who should lead in their devotions; but was founded upon the temper and disposition of the gospel, and supported by the authority of the holy scriptures. In this church, there is one Lord, one faith, one

baptism, one God, and Father of all, who is above all, and through all, and in all, working in due season, that we should bring forth the fruits of a virtuous and good life. Constantly to unite in the same forms of worship has a tendency to bring us all to the same disposition, and a sameness of disposition creates friendship in all beings and in all worlds, (so far as my knowledge extends) and by this says our blessed Saviour, shall all men know that ye are my disciples, if ye love one another.

*A prayer.*

"O, Almighty and Everlasting God, who alone canst govern the unruly wills and affections of sinful men, make me and all others, I beseech thee, at all times and in all places, to love those things which thou dost command, and to desire those things which thou dost promise, that so, among the sundry manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord."—Our Father who art in heaven, &c.

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## CHAPTER II.

### *BIOGRAPHICAL SKETCH CONTINUED.*

I was graduated at Yale College, in New-Haven, Connecticut, in the year 1790 ; and soon after, was placed under the direction of the Rev. Mr. Jarvis in Middletown, (afterwards bishop Jarvis,) in the study of divinity and ecclesiastical history, and boarded in his family. My situation soon became unpleasant in consequence of his churlish behaviour in his family and neglect to give me suitable instruction. I left his house in disgust, and was placed under the direction, in my studies, of the Rev. Edward Blakeslee, of North Haven, and the Rev. Doct. Mansfield, of Derby. At this, Mr. Jarvis appeared to be mortified and displeased ; his endeavours to excite a disgust against me, in the minds of some of the clergy and laity of the Episcopal Church, were soon communicated to me, and I soon became sensible of the effects

of them. Application was made to me, to perform divine service, and to preach, under the direction of the Rev. Doctor Mansfield, in the churches in Waterbury, Woodbury, and in Salem, which I did to the unanimous approbation of the parishes. But Mr. Jarvis, by the consent of bishop Seabury, soon sent Mr. Hart, then a candidate for the ministry, to take charge of these parishes. This excited uneasiness, and a division among them. I declined performing service there, the church in Salem refused to employ Mr. Hart, and unfriendly feelings were excited. In the year 1791, I attended the Convention or Convocation of the church in Watertown with a view of being examined and admitted as a candidate, but perceiving the hostile disposition of Mr. Jarvis, and the influence he had gained with some of the clergy, I withdrew, without offering myself, or making my intentions known. And wishing to avoid any thing unpleasant, I received letters of recommendation from the Rev. Doctor Mansfield, the Rev. Mr. Blakeslee and others; also from the church in Branford, Northford, and others, and went into the state of New-York, and commenced a Reader in the churches in Schenectady and Ballston, under the direction of the Rev. Mr. Ellison of Albany. In this situation, having given notice to the bishop of New-York, I remained until the next year, when I was recommended to the said bishop of New-York, and standing committee of the church in that state, for deacon's orders, by the Rev. Dr. Mansfield, and the Rev. Mr. Blakeslee, in whose families I had resided, and studied divinity and ecclesiastical history; by the church in Branford, where I had been born and brought up, and where I had been known from my infancy, and where public notice had been given to the congregation, assembled in the church for public worship on Sunday, the 15th day of April, 1792, that in the month of June, in that year, I should apply to the bishop and standing committee of the church, in the state of New-York, to be ordained a deacon; and they were then solemnly called upon in the name of God, if they knew any thing scandalous in my conduct or character, or any just cause or reason why I should not

be ordained, to let it be known within one month, that it might be communicated to the proper authority. I was also recommended as aforesaid, by the church in Northford ; by the church in Guilford, by the church in Balston, and by the church in the city of Schenectady, where I then resided, and by the Rev. Mr. Ellison of Albany, under whose care and direction I had been employed as a reader for about one year : with these recommendations, and my diploma from College, I offered myself to the aforesaid bishop and standing committee, to be examined and ordained a deacon ; and on the 18th and 19th days of June, 1792, I was examined by the Right Rev. Bishop Provoost, and the said standing committee, at the house of the Rev. Dr. (afterwards bishop) Moore, in the city of New-York. First, on my internal call, and views in regard to the ministry ; on that change of the natural disposition, which is necessary to fit us for God's heavenly kingdom ; in my knowledge and belief in the holy scriptures, and my earnest intention by God's grace to conform my heart and practice to them ; in my knowledge of the English, Latin, Greek and Hebrew languages ; in my knowledge of a general system and body of divinity, and ecclesiastical history; in my knowledge of the lives and travels of the apostles and primitive fathers of the church ; in my knowledge of the general and liberal arts and sciences, &c.; and after two days strict trial and full examination and with the aforesaid recommendations, I was honorably approved, accepted, and recommended to the said bishop as the cannons directed, to be ordained. The day after this recommendation, the Rev. Mr. Jarvis, of Middletown, in Connecticut, came to New-York and informed the Rev. Dr. Beach, one of the said standing committee, that I was a very unworthy young man, and had actually been refused holy orders in Connecticut. I assured Dr. Beach, that Mr. Jarvis was my enemy, because I had left his house, and refused to live and study with him, and that what he had said was not true. I requested him to suspend his judgement, and not to mention what Mr. Jarvis had said, until I could go to Connecticut and obtain further recommendations, and a certificate from

the secretary, that I had not been refused orders in that state. This he consented to do, and I accordingly went to the Rev. Dr. Biddle, of Stamford, stated my case to him, requested him to examine me and my documents, and if he should find me worthy and well qualified, to recommend me to the bishop and standing committee of New-York, to be ordained. This he very freely did, and at the same time expressed his astonishment at the conduct of Mr. Jarvis. I then went to the Rev. Mr. Oglesvie, of Norwalk, made the same statement and request, and obtained the same recommendation. I then went to the Rev. Mr. Shelton, of Newfield, to the Rev. Mr. Clark, of Huntington, and to the Rev. Mr. Marsh, of New-Milford, made to them individually the same communication and request, and after due examination, received the same recommendation from them. I then went to the house of the Rev. Mr. Perry, of Newton, who was secretary of the Convention of Connecticut, to obtain a certificate, that I had not been refused holy orders in that state, in order to contradict the falsehood of Mr. Jarvis. When I arrived there Mr. Perry was from home on a journey; I stated my business to Mrs. Perry, and wished to examine the records, which I did in her presence, and in the presence of a Mr. Isaac Davis who was there, he was a young gentleman with whom I was acquainted, when I was a member of College; not finding my name on the record, as I was sure it was not, Mr. Perry being from home, the day of my ordination having been appointed, and nothing but the evidence of a plain matter of fact wanted; Mr. Davis consented to give a certificate in the name of Mr. Perry, that no act of the bishop and clergy of Connecticut, had been passed, refusing me orders in that state; this he did—and with this certificate, and with these recommendations, I returned to New-York, satisfied Dr. Beach (who was only one of a committee of eight, and only a majority was necessary,) and I was ordained a deacon, in Trinity Church, in the city of New-York, by the Right Rev. Samuel Provoost, D. D. bishop of the Protestant Episcopal Church in that state, on the twenty-fourth day of June, A. D. 1792.

On the day after my ordination, I called on the said Dr. Beach for my papers and documents, as they could be of no use to him. Those which were directed to the standing committee he claimed as vouchers for his conduct in recommending me, and refused to return them; but the certificate written by Mr. Davis, was not directed to any body and was returned to me. On my way home, which was in Schenectady, I went to the house of Mr. Perry in Newton, gave him the certificate which Mr. Davis had given me in his absence, told him how I came by it, and what it was given for. His reply was, "I am sorry that I was not at home when you was here before, for I should have been glad to have afforded you every assistance in my power, and am glad that Mr. Davis gave you this certificate." He then tore it in two, and gave me one half of it, as we were standing near each other. He then said, "to prevent any difficulty that may arise, I had better give you one myself, and then sat down and wrote the following, with his own hand, and which is now in my possession, viz.

"This may certify, that no act has ever been passed by the Convocation of the clergy of Connecticut, prohibiting the Rev. Mr. Ammi Rogers receiving holy orders in this church.

Certified by

PHILO PERRY, Secretary of Convocation.

July 5th, 1792."

Soon after my return to Schenectady, I received the following letter, addressed to

*The Rev. Ammi Rogers, Schenectady.*

*New-York, August 7th,* 1792.

Reverend Sir,

Suffer me to congratulate you on your ordination, and to wish you all possible success and happiness. From my acquaintance with you, I feel strongly impressed with an idea of your eminence. I have seen the Rev. Mr. Perry, of Newton, and informed him that I had given you a certificate, and put his name to it; he said that I had done right and that he had seen you since, and had given you one to the same purport in his own hand writing, and that the one which I wrote was destroyed. I

have some expectation of being in your part of the country this fall; if such a thing should happen, I hope to have the pleasure of seeing you.

Your sincere friend and well wisher,

ISAAC DAVIS.

My ministry was blessed beyond what I had reason to expect, though not to exceed my endeavors; a sense of the divine Majesty, and all his adorable attributes, were deeply fixed in my mind, with an affecting impression of the awful responsibility of my office; my endeavors were to make my hearers sensible of their lost and undone situation, by the natural depravity of their minds, and the absolute necessity of the use of all the means of grace, that they might be converted and enjoy the comfortable and blessed hope of glory, which would be that peace of God, which passeth all understanding, that peace which this world could not give. My preaching and my endeavors, were to represent the God of heaven, whom we adore, in the most amiable and pleasing point of view possible, and to persuade myself and my people to love him and to imitate him. As my preaching respected my fellow men, it was first to inform and enlighten their understanding in the most religious and moral doctrines and duties of Christianity, and then to move their affections, to believe and act accordingly.

From the 24th of June, 1792, to October, 1793, I administered 130 baptisms; I married 20 persons; and deposited five dead bodies of my fellow christians in the grave, "looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Chirst." Within the time last mentioned, the building of St. George's church in Schenectady, which during, and since the revolutionary war, had lain most of the time destitute, neglected, and greatly injured, was repaired and made comfortable. It was an elegant stone building, with a handsome steeple and good organ, and had been well finished. It would be ungrateful and unjust not to mention the name of Mr. William Corlett, a man from the Isle of Man: whose pious attentions and generous contributions to St. George's church, in the city of Schenectady, ought never to be forgotten; for to

his example and exertions that parish is much indebted. During this time also : the church in Ballston, from only about fourteen families, had become numerous and respectable, and their house of worship was raised and enclosed ; the greatest friendship and harmony subsisted between me and all my people, and among themselves.

In October, 1793, I attended the convention of the Episcopal Church in the state of New-York, assembled in the city of New-York, of which I was a member, and then made the foregoing returns to the bishop, received his approbation and thanks, with an invitation to preach in Trinity Church, and St. Paul's Church in the city of New-York, which I did. I was now in love, friendship, and fellowship, with the Bishop and all the clergy, with my own parishes, and with the whole church, except Mr. Jarvis, and some of his particular friends. With his conduct I felt myself abused, though what he intended for my injury, had eventuated in my good and prosperity: for my situation in the state of New-York was much better than I could have expected in Connecticut. I was favored with thousands of blessings, and my great and earnest care was to make a grateful and practical return, by a conscientious discharge of my ordination vows, and a holy, humble, and exemplary walk before God and his people of every denomination. Oh how often have I alone, with closed doors, on my knees, before God, read the ordination service of the Episcopal church with prayers, and tears, and fasting, that God of his great mercy, would please to direct and assist me in all my doings, with his most gracious favor and further me with his continual help, that in all my works, begun, continued, and ended in him, I might glorify his holy name, and finally, that I, and all committed to my care, and the whole world of mankind, might obtain everlasting life and happiness, through Jesus Christ our Lord. Amen

## CHAPTER III.

### *A BIOGRAPHICAL SKETCH CONTINUED.*

The year 1794 was to me vastly important. In that year I was married to the very amiable Miss Margaret Bloore, about 18 years old, of an excellent disposition, and well educated. She was the only daughter of Mr. Joshua Bloore, a gentleman from Manchester in England, who came to this country and settled as a merchant in Albany, and afterwards moved into the county of Saratoga, where I became acquainted with him and his family. His wife before he married her, was a Margaret Brintnal, of Langly parish in Derbyshire, England. In that year, I was recommended to the Bishop and standing committee of the Episcopal church, in the state of New-York; was again examined by them as before, was recommended by the said standing committee, to be ordained by the said bishop.—And in Trinity church, in the city of New-York, on the 19th day of October, A. D. 1794, I was ordained a PRIEST, by the Right Rev. Samuel Provoost, D. D. bishop of the Protestant Episcopal church in the state of New-York. Before this, it was known that Dr. Beach and Mr. Jarvis had become reconciled in regard to the falsehood communicated relative to me; and he was left out of the said standing committee, though he attended and assisted at my ordination as a PRIEST, and received the sacrament of the Lord's Supper with me at that time. But the same night after the ordination, he complained to the Bishop that I had brought to him a forged certificate, before I was ordained a DEACON. The next day the Bishop called us both before him, and caused an inquiry. I stated to him the case as it was, relative to the certificate which Mr. Davis had given to me, in the absence of Mr. Perry; that on my way home I had called on Mr. Perry, informed him what was done, and gave him the certificate; that he approved of it, and gave another to the same purport, in his own hand writing, which I then laid before the Bishop, with the letter of Mr. Davis, dated August

7th 1792. Dr. Beach acknowledged, before the bishop, that the facts were true, as I stated them, and said he thought there ought to be an investigation. The bishop replied, that he did not know how that could be brought against me as a Priest, which took place before I was a deacon; that Dr. Beach was present and assisted at *my* ordination as a priest, and if he had any objection, then, or before, was the time to make it; that I had undergone a better examination, and was amply recommended, by more clergymen, and more churches than any he had ever ordained, and the result of my ministry proved that he had not been imposed upon; that in all forgeries, there must be some falsehood, but in this case there is no pretence of falsehood, and it would be very unlikely that so many respectable clergymen and parishes would recommend me to be ordained in New-York, if I had been refused orders in Connecticut, or if I was unworthy of the ministry; that the certificate itself was a mere evidence of fact, such as any one might have given, who had examined the records; *that it was obtained, and used not to prevent truth and justice, but to suppress an acknowledged falsehood;* and he therefore decided that Dr. Beach had no cause of complaint, and dismissed the enquiry, desiring us to be reconciled. Dr. Beach then, in the presence of the Bishop, requested me to overlook all that had passed between us: offered me his hand in friendship, and asked me to preach for him the next Sunday, in St. George's church in the City of New-York; the whole of which I complied with and the matter was settled. Still there was not that cordiality between him and me, that there was between me and the other clergy.

From October, 1793, to October, 1794, I administered 184 baptisms; married 13 persons, and buried 11, and had preached 176 sermons; my ministerial labors had become very extensive, and I had reason to believe, very acceptable. When in the city of New-York, I preached in Trinity church, in St Paul's church, and in St. George's Chapel, in Beekman street. Reflecting on the occurrences of this year, I feel to express myself in the words of the 14th hymn, in the book of Common Prayer, viz.

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise," &c.

My general practice was to encourage family devotion every day, setting the example myself; to compose and write my own sermons, and the subject was taken from that part of the holy scriptures, which, by the established order of the Episcopal church, every minister was obliged to read to his people on that day.

From Oct. 1794, to Oct. 1795, I administered 123 baptisms; admitted upon their credible profession of faith, repentance, and an intention, by God's grace, to lead a new and better life, 90 persons to the holy communion; I joined 20 persons in marriage, deposited 8 dead bodies of my fellow christians in the grave, and delivered about 160 sermons; was much given to reading, to study, to self-examination and to prayer. I attended the convention, was in great love and friendship with the Bishop, with my brethren the clergy and the laity. I preached in most of the Episcopal churches in the city of New-York, and returned to my parishes with a renewed determination that I would, by God's help, fulfil my ordination engagements.

At this time my ministerial labours extended to almost every part of the county of Saratoga, and to some of the neighbouring counties.

From October 1795 to October 1796, I administered 246 baptisms. The number of communicants had increased to 120. I married 32 persons, and buried 8.

From Oct. 1796, to Oct. 1797, I administered 186 baptisms; my communicants had increased to 158. I married 14 persons and buried 4.

In the year 1797, there was a very unhappy occurrence. Delegates from the state of New-York to the general convention of the Episcopal church in the United States, to be holden in the city of Philadelphia, were to be appointed, for the purpose, among other things, of revising the 39 articles of religion of the church of England, and of adopting them in this country, or of rejecting them. It so happened that in this election the cler-

gy were almost unanimous in my favour, and the laity were about equally divided in their choice between the Rev. Dr. Beach, my former opposer, and me. In this way they ballotted eleven times, each party adhering to his vote and no choice was made, when the said Dr. Beach arose and said, "*if my brethren the clergy suppose that that young man, meaning me, is better qualified to fill that most important station in the church—one of the most important stations in the church that ever was or perhaps ever will be, when the articles of religion in the whole church of the United States are to be arranged and settled, I now declare that I will not accept the appointment, nor will I ever set in this convention with him again.*" He then took his hat, went off, apparently in anger, and I was almost unanimously elected; went to Philadelphia on that business, and was a member of the said general convention in 1797, '98 and '99. I was at the same time a member of the convention of the Episcopal church in the state of New-York, and it is believed that few clergymen of my age had received more honour, more approbation, and more preferments among his brethren, in the convention and in the church than I had. Soon after my return from the convention in 1797, I received the following letter from the Rev. Dr. Moore, afterwards bishop Moore, viz.

*To the Rev. Ammi Rogers, in Ballston,*
*New-York, Dec. 11th,* 1797.

DEAR SIR—

I have been expecting for some days past a letter either from you or from Mr. Ellison, respecting the business of the Lutheran church, for the management of which, you know we are the committee appointed by the convention. I wish you would attend to it, and let me know the result of your deliberations.

*Doctor Beach is very much displeased at your appointment as a delegate to the general convention. He conceives himself insulted by putting you in the place which he supposes ought to have been filled by himself, and seems to think it necessary to show by depreciating your character, that the convention made an improper choice.* I called on him the day before yesterday to converse with

him on the subject; he charges you with having brought forged recommendations, when you applied for holy orders. I told him I should certainly state the matter to you; and I wish you would give me some explanation of this business, so that if it be practicable, I may check the evil reports which some people are circulating among our brethren the clergy, and I have reason to think among the laity also. You know the high sense I entertain of your industry and utility in the church; and to rub off any stain which calumny may attempt to throw upon innocence, will be a great satisfaction to your friend and brother.

BENJAMIN MOORE.

To the foregoing letter, I sent the following answer:

*To the Rev. Dr. Benjamin Moore, New-York.*

*Ballston, December 20th*, 1797.

REV. AND DEAR SIR—

I received your favour of the 11th inst. this morning, and now thank you for taking my part in my absence. When Dr. Beach says that I brought forged recomendations, when I applied for holy orders, IT IS A NOTORIOUS FALSEHOOD, and he knows it. The matter to which he alludes was fully inquired into by Bishop Provoost, some years ago, viz. on the day after I was ordained a PRIEST; and was by him dismissed as unworthy of notice, and to him I refer you for information on the subject. [*See pages* 17, 18, 19, & 22.] I wish you and Mr. Bissitt would call on Bishop Provoost on the subject, and then inform Dr. Beach and his friends what the Bishop says about it; this will make him look meaner than he now does, *if possible*.

As to the business of the Lutheran church, Mr. Ellison and I have had a consultation on the subject, and are calculating to see the Rev. Mr. Quitman, when we will let you know more about it; I think the prospect is favourable. I have a call to attend a funeral in Galway, and must bid you farewell, and I am, dear sir, with every sentiment of esteem and affection, your much obliged friend and brother,

AMMI ROGERS.

Bishop Provoost entirely satisfied the Rev. Dr. Moore, and the Rev. Mr. Bissitt, on the subject of Mr. Perry's certificate, which Dr. Beach had most falsely and most unjustly called forged recommendations, when I applied for holy orders, and I heard no more of it until 1803; six years after.

From October 1797, to October 1798, I administered 254 baptisms; my communicants were 108; I joined 36 persons in marriage, and attended 19 funerals; and preached about 180 sermons. There was but one country clergyman in the state of New-York, at that time, whose returns to the Bishop, or whose ministerial labours were so extensive as mine.

From October 1798, to October 1799, when as usual I attended the convention, I administered 168 baptisms; had 210 communicants, married 16 persons, attended 13 burials, preached about 170 sermons.

At this time, an Anabaptist teacher had commenced an attack upon me, and upon the church, by publishing in the newspaper printed in Ballston, an anonymous piece against the observance of Christmas, and the other festivals of the church. This piece was answered by me, and that again was answered by him; and thus the dispute was pursued for many months, with great warmth on both sides; until at length a public discussion was personally had in the Court-house in Ballston, in presence of many hundreds of people. The result was as might have been expected, no conviction of error on either side; but worsted in argument, my antagonist and his party had recourse to personal invective; this was replied to by the wardens and vestry of the church in Ballston and by more than forty of my nearest neighbours, of every denomination; in which my conduct and character both as a minister and a man were fully vindicated.

From October 1799, to October 1800, I administered 137 baptisms; my communicants had increased to 228, I married 28 persons, and buried 5, and preached about 150 sermons, exclusive of many lectures and public exhortations.

This year was to me the beginning of sorrow. I had

devoted myself entirely to the work of the ministry. In the county of Saratoga, my people had increased from about 14 families, to about 4000 souls; they had built a new church in Ballston, and finished it with an elegant steeple, bell and organ. They had become incorporate, and built a new church with a handsome steeple, in the town of Milton, and also in the town of Stillwater.—In Waterford they had become a body corporate, and a large number had joined that society; a very respectable society was also collected in Charlton and in Galway, and in other parts of that county. I had some time before resigned my parish in Schenectady to the Rev. Robt. G. Wetmore, who was a very worthy man, and a most excellent clergyman, and my labours were extended to Fort Hunter and to Johnston. I had visited, and preached, and administered sacraments in Boon's settlement, in Utica, in Paris, and in various parts of the county of Otsego; and in many other parts of the country, did I, as opportunity offered, extend the knowledge of what I conceived to be true religion; prosperity in the ministry, and a fair reputation seemed to attend me whereever I went.

But the time was come when I must suffer affliction. In the summer and fall of 1800, a sickness prevailed in the county of Saratoga with which many died. My wife was taken with it, and on the eleventh day departed this life, in the 26th year of her age. When she was taken with the disease she was in full health and strength, with a child only a few months old; medical aid was soon called for, and the most skilful physicians attended; but alas! to no other purpose than a momentary relief. The day but one before she died, she wrote the following lines, in my absence, and they are the last words she ever did write. *Given over by the physicians, and knowing that she must soon die, she says:*

"Oh thou, unknown, Almighty cause,
Of all my hope and fear,
In whose dread presence, ere an hour,
Perhaps I must appear.
If I have wander'd in those paths
Of life I ought to shun,
As something, loudly, in my breast

Remonstrates I have done,
Thou know'st that thou hast formed me
With passions wild and strong,
And list'ning to their witching voice,
Has often led me wrong.
Where human weakness has come short,
Or frailty step'd aside;
Do thou, all good, for such thou art;
In shades of darkness hide.
Where with intention I have err'd,
No other plea I have,
But thou art good, and goodness still
Delighteth to forgive."

Not more than two hours before she departed this life by her request, I administered to her, and to our neighbours who were present, the sacrament of the Lord's supper; the service she performed with astonishing strength of mind and clearness of voice, and particularly she repeated this part with uncommon interest and energy, saying, with a loud full voice,—

"Therefore with angels, and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee and saying, Holy, holy, holy, Lord God of Hosts; heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. Amen."

Only a few minutes before she expired, I asked her if she felt willing to die. Her reply was, "you and I have always lived happy together, and for your sake, and for the sake of my children, I wish to live; but for me, it is without doubt, to take me from some great unforeseen evil, which would be to me worse than death, if I were to live; it seems to be the will of God that I should die, and I feel willing to obey it." The reader will excuse me in dwelling upon the last words and last moments of a much beloved and much respected wife; none can tell the anguish which I feel on this subject, except those who have experienced similar afflictions.

"To thee, my God, and Saviour, I,
"By day and night address my cry,
"Vouchsafe my mournful voice to hear,
"To my distress incline thine ear," &c.

I was left with three small children, one an infant at the breast, and every thing appeared melancholy and gloomy; even in my public and private devotions I was cast down; my studies were dull and lifeless, and it seemed as if the face of all goodness was hid from me. In the month of October, I went on a visit to my parents and friends, in Branford. I generally made it my business, after I had attended the Convention in the city of New-York, every year to go to Branford and visit my friends, and to preach one or two Sundays. A wish had often been expressed to me that I would return and settle there, but until now I never gave any encouragement. Overtures were soon made, and I delayed giving an answer until I had laid the case before the church in Ballston, and also before the Bishop and clergy of New-York and of Connecticut. At this time I performed divine service, and preached for a few Sundays in the church in the city of Hartford; and was applied to for terms of settlement there, but refused to give any encouragement on account of the previous application made to me from Branford, and also because my people in the county of Saratoga were not informed of my inclination to leave them. I immediately wrote to Bishop Provoost, to the Rev. Dr. Moore, who was soon after Bishop Moore, and to some of the other clergy, stating to them my intention to leave that state. From the said Rev. Dr. Moore, I received the following letter, viz.

*To the Rev. Ammi Rogers, Ballston.*

*New-York, October 23d,* 1800.

My Dear Sir,

The day before yesterday, I received your letter by Mr. Morgan, and must confess, that I am not a little surprised to find upon perusing the contents, that you are deliberating about leaving Ballston. I have hitherto been of opinion that your labours have been so eminently successful in that quarter of the country, your ministrations so acceptable to the people, and your situation becoming so easy and comfortable, with respect to temporal emoluments; from all these considerations, I imagined that nothing could induce you to quit the

county of Saratoga. You ask my advice on the occasion ; it is impossible for me or any other brother clergyman, to give directions or to offer persuasions on so delicate a subject. You will, no doubt, deem yourself obliged to exert all your abilities in advancing the kingdom of the Redeemer upon earth ; you will earnestly seek the guidance of Him who is infinitely wise, and you will follow the dictates of conscience. Wherever you may think proper to fix yourself, be assured you have my sincere wishes and ardent prayers, for your temporal and eternal welfare.

Your affectionate brother,

BENJAMIN MOORE.

In another letter from the same Bishop Moore, dated New-York, December 2d, 1800, he says to me,—

Dear Sir,

I must confess, it is not with a little uneasiness and disappointment, that I hear of your intention to leave this state and settle in Connecticut. I have always considered you as one of our most useful and active clergymen; and although I know you will be equally zealous and industrious wherever you may fix yourself, still it would be a satisfaction to retain a more immediate connection with you as members of the same Convention. * * * * Great changes in our Ecclesiastical affairs will ere long take place; whatever my situation may be, you will be remembered with sentiments of esteem and affection by your friend,

BENJAMIN MOORE.

At about the same time the Rev. Mr. Bissett and other clergymen of the state of New-York, wrote to me the most flattering letters, and offered the most persuasive inducements for me not to leave that State; and would to God I had listened to their advice; but shew me a man or woman who never errs, and I will shew you one who never dies !

I had preached with approbation in all the Episcopal churches in the city of New-York, occasionally for ten years; had been constantly a member of the convention of the church; for three years, was a member of the

general convention of the Episcopal church in the United States: was frequently on some of the most important committees of the church. I had been duly appointed and constituted one of the first members of the corporation of Union College, in the city of Schenectady. constantly attended their meetings, and exerted myself for the prosperity of that institution. I had been initiated into the mysteries of Freemasonry, in that state, and passed through the several degrees of Entered Apprentice, Fellow Craft, Master, Mark Master, Past Master, Most Excellent Master, and Royal Arch. I obtained the Mediterranean Pass, was dubbed a Knight of the Red Cross became a Knight of Malta, and was admitted into the encampment of Sir Knight Templars. When the Grand Chapter of Royal Arch Masons was first organized, I, though at that time absent, was elected and appointed the first Grand Chaplain of the Grand Chapter of Royal Arch Masons in the state of New-York. I had preached with approbation in all the principal cities and towns in the northern and eastern states, viz. Philadelphia, Newark, N. J. New-York, Albany and Schenectady; in Hartford, Boston and Providence, and in many other towns and places; but the time was come when I was determined to leave the county of Saratoga. I went there in the year 1791, it was now 1801; my parishes had become very extensive, and my labors arduous and fatiguing: and after the death of my wife, my house was lonesome, gloomy and desolate. My children were removed where they could be taken care of, and I was afflicted.—The Episcopal church in Branford was vacant, the parish was perfectly unanimous and ardent in their wishes for me to return, and become their minister; my parents were then living there, my brothers and sister, and numerous family connections were residing in that town; and the Episcopal church was not so generally known and understood as I wished. At length I informed them that I was determined to leave the county of Saratoga. A meeting was called in Branford, East-Haven, and Northfield, and I was unanimously chosen Rector of their churches, which was communicated to the Rev. Mr. Jarvis, *my former antagonist,* who had now

become Bishop of the Episcopal church in Connecticut. Their choice was approved of by him according to the canons, and sent to me in Ballston which I laid before the church in that place, and requested a dismission from them. Silence, as if it had been the silence of death, prevailed, and not an eye which did not shed a tear. I was the first minister they ever had, most of them and their children had been baptized by me: they had been faithfully instructed in the faith and practice of the gospel, and in the concerns of their souls, and of eternity. They had been by me presented to the Bishop, and received the apostolic rite of confirmation. They had by me been admitted to the holy communion of the Lord's Supper; I had visited them in sickness, instructed them when they were ignorant, comforted them in affliction, committed the dead bodies of their friends and relatives, their parents and children, their husbands or wives, their brothers or sisters to the awful and silent grave, looking for the general resurrection and the life of the world to come, through our Lord Jesus Christ. I had always been as ready to mourn with those who mourned as I was to rejoice with those who did rejoice; for ten years the sun had never risen upon a happier or more united minister and people; what I said was not only the voice of a minister, who had a tender regard for their souls, but of a friend who loved them sincerely. My congregations were very large and when I went into the pulpit, I had the satisfaction to think that there was not a person present, who would not willingly share their last loaf with me. After a long time of silence, old Mr. Bettys, the senior warden, with a heart ready to break, his eyes gushing out with tears, and with a faltering voice, rose and said, Mr. Rogers why do you wish to leave us? There is not a person in any of your parishes who would not gladly carry you in his arms, if it were necessary; we all respect you, and have always been glad to do every thing in our power for your comfort. The death of your excellent wife, we all mourn, but it could not be prevented. Is it any thing which we have done, or which we have left undone, that induces you to wish to leave us? I replied that it was not: but that I was in affliction, and

wished to return to my parents and to the place of my nativity; that I thought the religious situation of Connecticut was such, as offered an opportunity of doing much good, and that I would endeavour not to leave them destitute of a minister, but would obtain some worthy person to take my place with them; that I had lived to see every Presbyterian Minister dismissed from that county, while I had been there, viz. Mr. Shenk, from Ballston, Mr. Ripley, from Ballston, eastline, Mr. Sill, from Milton, Mr. Sturges, from Charlton, Mr. Linsly, from Galway, Mr. Close, from Waterford, Mr. Campbell, from Stillwater, Mr. Condict, from Stillwater hill, Mr. Smith, from Saratoga, &c. That the Episcopal church in that county had increased far beyond any example in that state; that they had within a few years, built four new and elegant houses for public worship; that in some places the meeting houses were used for places of public worship for Episcopalians; that from 14 families they had increased to about 4000 souls, and were now in a situation to settle ministers among them, and I thought I could do more good, and it would be more for my comfort to return to Connecticut, and now wished to be dismissed. Judge Walton, and others spoke against it, but in very affectionate terms, and the meeting was dismissed without so much as one voice or vote in favor of my request, and it was the only request which I had ever made of them which was not granted.

In the month of February, 1801, I called a meeting of all the wardens and the vestrymen of all the Episcopal churches in the county of Saratoga, and in the northern part of the state of New-York, and invited the neighboring ministers to attend. At this meeting I laid before them an application made to the Episcopal churches in Ballston and Milton, for my dismission, that I might settle in Branford; also the vote for the settlement of me in that place, with the Bishop's consent; and stated my request, that if I had been to them a faithful minister, and had deserved well from them, they would no longer object to my happiness, in not granting me a dismission. And I then engaged, that if they would grant my request, I would not leave them, until I had

obtained some one to take my place; and that an answer was due from them to the church in Branford. Whereupon Judge Walton drew up the following resolution, which was passed, and given to me, and also a copy was sent by mail to the church in Branford, viz.

"*At a meeting of the Rectors, Church Wardens and Vestrymen of the Episcopal Church in the northern part of the state of New-York, by adjournment, held in the church in Ballston, February 3d*, 1801.

"Whereas application has been made to the church wardens and vestrymen of the Episcopal churches of Ballston and Milton, from the Episcopal society of Branford, in Connecticut, requesting that they would permit the Rev. Mr. Rogers to leave the said churches, of which he is now the Rector, that he might settle in Branford, the place of his nativity. And whereas, the said church wardens and vestrymen having taken the subject into serious consideration, think that the removal of Mr. Rogers from their churches, would be attended with very great inconveniences to the same, particularly, as it is much to be feared that another clergyman cannot be obtained, who could unite the affections and the respect of the said congregations, in an equal degree with the Rev. Mr. Rogers. They cannot reflect on the departure of the Rev. Mr. Rogers from among them without sincere sorrow, as they can scarcely hope to find a person endued with sufficient activity, to support the churches which have been established by the unremitted exertions of their present Rector, nor can they expect to meet with a man who can so well resist the constant opposition which is made against the blessed Episcopal church. But as the change of situation may be conducive to the happiness and welfare of Mr. Rogers, and as it would be improper and unbecoming, in the highest degree, to obstruct the wishes of a Rector, who has so well deserved from the said congregations—

*Therefore resolved*, That in case the Rev. Ammi Rogers should deem it expedient to leave the said churches, he has (though reluctantly,) the approbation of the said church wardens and vestrymen; but in case he can remain with the said churches, without doing too great

injury to his interest and happiness, they would gladly afford him every countenance and support, which they have hitherto given him.

HENRY WALTON, *Secretary.*

*Resolved*, That Henry Walton be a committee to transmit a copy of the foregoing resolution, to the Episcopal society in Branford, in answer to the application referred to in said resolution.

HENRY WALTON, *Secretary.*

I remained in Ballston, and preached in my parishes as usual, until Whit-Sunday, June 24th, 1801; when I administered the sacrament, preached a farewell sermon, and as their minister bid them an affectionate adieu. I had then during the time of my ministry, administered 1542 baptisms; the name and age of each had been returned to the bishop of New-York, at the annual convention; and are on the records of the church in Ballston. I had admitted more than 400 persons in the county of Saratoga, to the holy communion, besides those in other places. I had joined more than 200 persons in marriage, and had in the whole, attended more than one hundred funerals. I had been to bishop Jarvis in person, and stated my intention of coming into that state, and settling there. I had been to Bishop Provoost, and obtained letters permissory for Bishop Jarvis to ordain the Rev. Mr. Thatcher, for the purpose of coming to Ballston, that I might settle in Branford. This was known and understood to be the agreement, and for this purpose Mr. Thatcher was ordained a priest by bishop Jarvis, moved into my house, and on my farm, and took possession of my parishes, and then, and not till then, I set off for Branford. On my way to New-York I was obstructed by contrary winds, and went on shore at Catskill, where I staid ten days, performed divine service and preached there almost every day, sometimes twice and three times in a day, and gathered a large congregation. I afterwards returned and assisted them in becoming a body corporate, which has remained and prospered there to this day. A very handsome salary was

offered me to stay and settle there ; and application was made by them to the church in Branford, for that purpose but was rejected.

In the month of August 1801, I arrived in Branford, and took charge of the church in that place, in East Haven, in Northford, and in Wallingford, without a dissenting voice or vote—all were pleased, all were happy. The congregations immediately arose into life, and were greatly increased ; many within a short time, in each parish, became impressed with a deep sense of the importance of religion and joined the communion. Many, who had hitherto neglected it, furnished themselves and their families with books of Common Prayer, and joined heartily and devoutly in the worship of God, as performed in the Episcopal church : many, who had never done it before, now signed off from the Presbyterians, so called, and paid their taxes to the Episcopal church ; and the prospect of piety, of increase, and of prosperity, was never fairer. I appeal to every person, who then belonged to these parishes, for the truth of what I say : but at this time party politics and party religion ran very high in Connecticut.

I was a Republican in principle, and totally opposed to the blue laws and persecuting spirit of that state.

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## CHAPTER IV.

### *CONVENTION IN THE CITY OF HARTFORD.*

*At a* CONVENTION *held in the* CITY OF HARTFORD *and State of Connecticut ; I arose and said:*

MR. PRESIDENT—For many years I have thought, that to establish religion by force of civil law, as it is here in Connecticut, was not conducive to genuine piety and to the real prosperity of the Redeemer's kingdom here

on earth. It is in my opinion, wrong, essentially wrong, to compel people by force of law, to support that which they do not believe to be true ; and civil or military force, exercised in matters of religion, has always eventuated in the oppression, in the distress, and in the destruction of mankind. In proof, shall I call to your view the first crusade under Peter the Hermit. Do I see one million one hundred thousand of the human race cruelly murdered and slain, at one time on account of Religion. The history of the whole church evinces the truth of what I say. What was it, I beseech you, but a union of church and state ; that is, investing the church with civil power, supported by a military force, as it is here in Connecticut, that introduced and established Popery in Europe, Mahometanism in Asia, and something, I am sorry and ashamed to say it, almost as bad here in New-England. A union of church and state is like uniting fire and water, Heaven and earth, God and mammon. It is this which has established the inquisition among the Roman Catholics in Spain, and elsewhere. It is this which has caused so much oppression and distress in England, Ireland, and Scotland. It was this which murdered the witches or Quakers, in Salem, in Massachusetts ; tied Roger Williams, and his friends, to the tail ends of ox carts, and whipped them and the Baptists, out of Boston. It was this which has

fined and imprisoned hundreds of our fellow citizens in Connecticut, because they would not, or could not in conscience, pay money to support that which they did not believe to be true; and now, Sir, at this very time, no one can be an Episcopalian, or Baptist, or Methodist, or Quaker in Connecticut, unless he will go to the dominant party, and virtually put off his hat, make a bow, and humbly ask them to take a certificate, and permit him to become a conscientious dissenter, otherwise he must be taxed by them. I therefore move,

*That the Bishop and Clergy, and all the members of the Episcopal church in Connecticut, unite with the republicans; do away these offensive laws, and give to all denominations equal rights and privileges.*

At this the whole congregational, federal, presbyterian party in Connecticut, raised a hue and cry! that I was a Democrat! and was going to break up the whole religious establishment of that state; bishop Jarvis and some of the clergy were also very much displeased at me on this account, and *this* has been the cause of persecution, of slander and abuse, of civil prosecution, of distress, of imprisonment, of disgrace, and ruin to myself, to my children and friends.

In the first place, I was refused a seat in the convention of the Episcopal church in Connecticut, without hearing or trial, and actually without my knowledge, on the ground that I did not belong to that state; which if true, *was directly contrary to the canons of the church*, for if a clergyman belonging to one state conducts disorderly in another he must be referred back to the state to which he belongs for trial. To the next Freeman's meeting, Bishop Jarvis, at the age of about 70 years, forgetting his station, the honour of the church, and the good of religion, went, took the freeman's oath, joined the federal presbyterian party, and voted against Col. Kirby, and all others of his own communion if they hap-

pened to be on the republican interest.* At this I felt myself and the church insulted and abused, and thought it my duty to attend to my own parishes, and have but little to do with any thing else. The churches in my care prospered exceedingly. Their house of worship in Branford was completely repaired and finished. The church in East-Haven was also repaired and finished. The church in Northford, which had remained ever since before the revolutionary war in a state of decay, was now repaired and finished. The church in Wallingford, at this time, sent to Boston and purchased an excellent organ. In Durham, where the service of the church had never been performed until I went there, about 30 of the taxable inhabitants certificated and joined the Episcopal church under my care; they had procured books of common prayer, and performed the service remarkably well, and almost every one voted on the republican interest. But this prosperity only excited jealousy and opposition in the minds of those who ought to have befriended me. Bishop Jarvis visited them, and without their knowledge, placed the Rev. Mr. Merriam there, as their officiating minister, whereby I was precluded preaching there without his consent. No sooner was this known, than a meeting was called and he was dismissed. During this time, means were used to divide my parishes, by exciting distrust and opposition in the minds of my hearers, and by giving the presbyterian federal party to understand that I was not in good standing. I and my people claimed that I was in good standing; and that the opposition to me was an infringement upon the established order of the church, and that it was occasioned by *presbyterian federal politics*. A petition from the church in Branford, in East-Haven, in Northford, in Wallingford, and in Durham, was presented to the convention of the Episcopal church of Connecticut convened in Danbury, in June, 1803; and another petition signed by the Rev. Dr. Mansfield of Derby, the Rev. Mr. Tyler of Norwich, the Rev. Mr. Blakeslee of East-Hadam, the Rev. Mr. Todd of Huntington, the

* I consider Congregational Presbyterianism and Federalism to be the same in Connecticut. Federalism, according to the present acceptation of the term is Aristocracy, and Republicanism is Democracy.

Rev. Mr. Miles of Chatham, and the Rev. Mr. Warren of Middletown, &c. was presented to the same convention, in which they also stated their knowledge of me, of my character and standing in the church, of the union and uncommon prosperity of the churches in my care ; and prayed the bishop and clergy to be reconciled to me, or to bring forward their accusations, if any they had. In answer to which, the bishop arose, and standing within the rails of the alter, and near the communion table, in the church in Danbury, and as president of the convention in 1803, declared and said,

" We (meaning the bishop and clergy) *have nothing against Mr. Rogers, we acknowledge his character and his authority to be good, and on receiving a single line from the Bishop of New-York, we would receive him with open arms.*" The whole controversy is now brought to a single point, and that a mere matter of civility or etiquette, *a single line from the Bishop of New-York.* See the proof.

I, Samuel J. Andrews, of Derby, in the county of New-Haven, and state of Connecticut, of lawful age, do testify and say, that I was at the convention of the Bishop, Clergy and Laity of the Episcopal church, holden at Danbury in June last ; that in said convention I heard the Bishop, while acting as president of the same, declare that we, meaning the bishop and clergy, have nothing against Mr. Rogers ; we acknowledge his authority and character to be good ; and that on receiving a single line from the bishop of New-York, we would receive him with open arms, or words to that effect. Further saith not.

SAMUEL J. ANDREWS.

*New-Haven County, ss. Derby, Jan. 5th*, 1804.

Personally appeared Samuel J. Andrews, who hath subscribed the foregoing affidavit, and made solemn oath that the same contains the truth, the whole truth, and nothing but the truth, as relative to the subject matter thereof. Before me,

Josiah Dudley, *Justice of the Peace.*

I hereby certify, that I was a delegate in the convention holden in Danbury, in June, 1803, and am person-

ally knowing that the facts stated in the foregoing affidavit of Samuel J. Androws, are correct and true.

JOSIAH DUDLEY.

The Rev. Doctor Mansfield of Derby, made solemn oath before John Humphrey Esq. and testified that he was present, and heard the same words.

Here is a public and official assurance given by Bishop Jarvis, in behalf of himself and clergy, given as president of the convention of the state, and solemnly given at the communion table, that my authority and my character were good, *that they had nothing against me*, and a solemn pledge, that on receiving a single line from the Bishop of New-York, (my republicanism to the contrary notwithstanding) he would receive me into the convention with open arms; but it is supposed that he had sent to his good friend, Dr. Beach, to prevent that line. This requirement was a total departure from the established order of the Episcopal church—it was what, at that time, had never been required from any other clergyman. LETTERS OF ORDERS, which I had, were always sufficient vouchers of a clergyman's character and standing, until he had been regularly impeached and tried; but here was nothing to be tried for. *My character and my authority were good, and there was nothing against me.* I was not a stranger; I was settled by the unanimous vote of the parishes in the towns and neighbourhood where I was born and brought up, and where I had been recommended to be ordained at first. But unreasonable, unconstitutional, and uncanonical as the demand was, for peace sake, my friends were determined to comply with it; and accordingly the Rev. Dr. Mansfield and the Rev. Ambrose Todd wrote to the Bishop of New-York, and received from him the following line viz.

*To the Rev. Richard Mansfield, D. D. Derby, Conn.*
*New-York, June 13th, 1803.*

REV. SIR—

In compliance with the request contained in a letter which I lately received from you and the Rev. Mr. Todd, I have to observe, that during the residence of Mr. Rogers in the state of New-York, this diocess was under

the direction of my predecessor, Dr. Provoost—*that I never heard Bishop Provoost express any sentiment of disapprobation with regard to Mr. Rogers ; nor was there at any time, or on any occasion, a complaint brought up against him before the convention of the church in this state.* With great respect, I remain, Rev. Sir, your faithful friend and servant,

BENJAMIN MOORE.

*This line* was presented to Bishop Jarvis in New-Haven, by me, in presence of a committee of the church in Branford, East-Haven, Northford, Wallingford, and Durham, and was by him, (his public and official promise to the contrary notwithstanding) rejected—he said, on the ground that there was no communication from the standing committee of the church in that state ; but it was really because I was a republican ; I was opposed to a union of church and state. I was now determined to meet him on his own ground, and for that purpose, went into the state of New-York, and obtained the following certificate from the standing committee of the church there viz.

*To the Right Rev. the Bishop and Clergy of the Diocess of Connecticut, or any other whom it may concern.*

This may certifiy, that the Rev. Ammi Rogers was considered as a regular ordained minister of the protestant Episcopal church, in the state of New-York, and that he was constantly a member of the Convention of this state during his residence here, and in good standing, and that no complaint was at any time brought against him. Dated Sept. 27, 1803.

*Signed by*

THEODOSIUS BARLOW, ELIAS COOPER, JOHN CHARLTON, MATTHEW CLARKSON, WILLIAM OGDEN, RICHARD HARRISON,—*members of the standing committee of the P. E. Church in the state of New-York.*

The foregoing line from the Bishop of New-York, and the foregoing certificate from the standing committee of the church in that state, were presented to Bishop Jarvis in Derby, by Josiah Dudley, Esq. who was a member of the convention in the state of Connecticut, and were by Bishop Jarvis, rejected, on the pretended

ground that the line from the Bishop of New-York, was not official. I then went again to New-York, and obtained the following official line from the Bishop of New-York.

"*To the Right Rev. Abraham Jarvis, D. D. Bishop of the Protestant Episcopal Church in the state of Connecticut.*

"I do hereby certify, that the Rev. Ammi Rogers left the state of New-York before my consecration to the office of a bishop, and consequently was never placed under my jurisdiction; that during the time of his residence in this diocess, he constantly attended the conventions of the church, and that in those conventions no complaint was ever preferred against him, nor did he at any time or on any occasion fall under the censure of the ecclesiastical authority.

BENJAMIN MOORE, Bishop of the Protestant Episcopal Church in the state of New-York.

*January 17th*, 1804.

The foregoing official line was presented to Bishop Jarvis by Capt. Nathaniel Webb of Stamford; and what could he require more? his word and honor as bishop, and as president of the Episcopal Church in Connecticut were pledged: the honor of the whole church in the state was pledged, but, alas! he now throws off the mask—he breaks through all former engagements, and declares, "*that a man who will make religion not only the servant, but the very scullion of a political faction*, (meaning the republicans), *who are endeavoring to root all religion and authority out of the state, I am determined to have nothing to do with.*"

On the very next week after Bishop Jarvis received the foregoing line from the Bishop of New-York, he got some of the clergy, who were of his party, together in Litchfield, and in the dead of the night, without granting a hearing or trial, and actually without my knowledge, issued and published *a paper, forbidding me to preach in Connecticut.* Against this *paper* I issued and published a solemn PROTEST, and declared it to be without authority and of no force; because it was issued with-

out the previous steps required by the authority of God's word, and the constitution and canons of the Episcopal church to which I belonged ; *because it was a violation of his most solemn vows of office*, upon the condition of which he was ordained and made a bishop ; because to issue a paper against any man without hearing or trial, and actually without his knowledge, was a violation of all civil and religious compact, was disgraceful to his office, was cruel, tyrannical, and oppressive in the highest degree—and because the paper issued by bishop Jarvis against me, was a manifest and shameful violation of his word, & solemn assurance given to me, and to my people, and to the world, as bishop of the state, and as president of the convention of the church, in Danbury, in 1803. On the same grounds, the wardens and vestry, and ninety-one of the most respectable members of church in Stamford, issued and published their solemn protest against the paper of Bishop Jarvis issued against me, and declared it without authority and void. On the same grounds, the church in Branford, in East-Haven, in Northford, and in many other places issued and published their solemn protest against the said paper issued against me, and declared it wholly without authority and void, and could the Dey of Algiers, or the king of Persia, or the inquisition of Spain do more or worse than to destroy a clergyman without hearing or trial, and in violation of the most public and solemn assurances.

At this time, I had removed from Branford to Stamford, and had by the unanimous vote of that parish, become their minister. And here I make a solemn appeal to the conscience of every person who had lived under my ministry in the state of Connecticut, or of New-York: have I not diligently read and expounded the holy scriptures of the old and new testament, as opportunity offered ? have I not endeavored to fashion my own life and others, according to the doctrine of Christ, and to make myself a wholesome example to his flock ? have I not always reverently obeyed my bishop in all things which were *according to the authority of God's word, and the canons of the church*, and submitted myself to his godly judgment, founded on the same ? have I not faith-

fully endeavored to banish and drive away from the church all erroneous and strange doctrines which were contrary to God's word? have I not been diligent in prayers, in reading the holy scriptures, and studying the same, and in administering the sacraments, laying aside the study of the world and of the flesh? have I not endeavored to set forward quietness, peace, and love among all christian people, and especially among those who were committed to my charge? and were your congregations ever larger, were the people ever more edified, were your parishes ever more prosperous, than while in my care? and where is the person, man or woman, who will say that to them, and in their presence, I have not conducted like a gentleman and a christian? even the false witnesses themselves, on whose account I have suffered imprisonment, and the loss of all things, have constantly declared my innocence, except while under the influence of my personal, political, and religious enemies.

"O, Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee, grant that the ministers and stewards of thy holy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient unto the wisdom of the just, that at thy second coming to judge the world, we may be found acceptable in thy sight; and grant O merciful father, that thy people may both perceive and know what things they ought to do, and also that they may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord.—Amen."

## CHAPTER V.

### *HOUSE OF BISHOPS.*

From the aforesaid paper, issued and published against me by bishop Jarvis, I appealed to the House of Bishops of the Protestant Episcopal Church in the United States, assembled in the city of New-York, 1804, by way of petition, and after stating my case, prayed them

to decide, 1st, to which state I did canonically belong, 2d, that a paper issued and published by Bishop Jarvis, against me, without hearing or trial, and wholly without my knowledge; contrary to the authority of God's word and the established order of the Episcopal church; inconsistent with his most solemn vows of office, and in violation of his word and honor, publicly pledged as bishop, and as president of the convention of the church in Connecticut; might be recalled; and 3d, that if any one had whereof to accuse me, I might be served with a copy of all and every charge, together with the proof, and that I might have a reasonable time to prepare and defend myself—meaning according to the canons of the church in that state to which they should decide I belonged.

Bishop Jarvis was a member of this House of Bishops, and a judge in his own case; common delicacy would have induced him to withdraw, but he did not. The clerical delegates from Connecticut were admitted to a hearing, and I was called in. They stated that I had called two conventions in Connecticut; one in Wallingford, and one in Branford, and that I had invited some of the leading democrats in Connecticut to attend, and was endeavoring to encourage democracy and to oppose the Bishop. I denied that I had ever called any convention in Connecticut, other than a meeting of the people in my own particular care; or that I ever had used any undue influence in politics, and that I was so far from opposing the Bishop, that I had for the peace of the church, obtained documents from New-York, such as had never been required from any other clergyman, such as he was not authorized by any canon of the church to require, and such as the Bishop and committee of New-York were not authorized to give.

They then brought on the matter respecting Mr. Perry's certificate, see page 29. This certificate was taken from among my papers in Derby, the year before, without my knowledge or consent, and now they denied that there ever was such a paper. I remonstrated against any trial, except in the state to which I did belong, and according to the canons. I remonstrated

against calling that up against me as a PRIEST which took place before I was a Deacon; against permitting a matter to remain 12 or 14 years which was censurable and then after my witnesses were dead, and when it was impossible to bring forward any living testimony to bring it up against me; that it was hard, it was unjust; besides the matter had been fully inquired into in the time of it, by Bishop Provoost, who was the proper authority, and was dismissed by him as unworthy of notice. Bishop Jarvis handed to the delegates who were present from Connecticut, a number of papers. *I requested counsel and was refused*—the house adjourned. At evening I called and requested to see some of the papers which were handed in against me! whereupon they "*resolved that nothing shall be done in the business except in the presence of both parties.*" I then addressed a letter to the Right Rev. Bishop White, President of the House of Bishops in New-York, in Sept. 1804, and objected to any decision or determination of the said House of Bishops relative to me, any farther forth than as it respected the diocess to which I did canonically belong, that I might meet the charges, if any there were, according to the constitution and canons of the church; and then immediately left the city and state of New-York. After I was gone, *and when both parties were not present*, they formed and published an opinion founded on falsehood and misrepresentation, relative to that certificate and my conduct in Connecticut, which was represented as highly dishonorable; but at the same time decided on the first point, that I was a clergyman not of New-York but of Connecticut, and that it was to them that I was *exclusively* amenable. On the 2d point, as astonishing as it may seem, they approved of the conduct of Bishop Jarvis in Connecticut, i. e. *I suppose he approved of his own doings*. On the 3d point, they directed documents to be furnished to both parties, as a ground of trial in Connecticut.

The very next month I sent in my petition to the bishop and clergy of Connecticut, praying for a trial according to the canons of the church, on what they had alledged against me in New-York: *and at the same time I*

*sent in articles of complaint on the uncanonical, immoral and wicked Bishop Jarvis, and pledged myself to prove them, if they would give me an opportunity.* My petition was not acted on, and Bishop Jarvis again without hearing or trial, and without my knowledge issued and published another *paper*, founded on the misrepresentations which he himself and his party had made to the House of Bishops in New-York, and which they had referred to Connecticut for trial. My articles of complaint remain with the Secretary to this day, untried and uninvestigated.

Soon after this last paper of Bishop Jarvis was published, a meeting of the Episcopal Society of St. John's church, in Stamford, was legally warned, to call and settle a minister; and by a vote of this meeting I was called, received, and acknowledged to be the regular, ordained, and settled minister and Rector of St. John's church in Stamford, and they agreed to pay me at the rate of $558 a year during my natural life, any order, determination, or decree of the bishop and clergy, or any body else, to the contrary notwithstanding. About one hundred lawful voters of that parish were in favor of this vote, and seven against it. These seven, except one, were near relations and family connections of Bishop Jarvis; they claimed that they, seven, were the society, and owned the church and property; and that the hundred had, by their vote, *ipso facto*, ceased to be churchmen, and had forfeited all right and title to the church and property.

On this ground, they seven, sued me at law, for trespass, in going into their church and preaching, after the bishop had forbid me. On trial I claimed that the bishop had no AUTHORITY to forbid any clergyman or to silence or degrade him. It was then incumbent on the plaintiffs to show what authority the bishop had; and to do this, the bishop's vows of office, on condition of which he was made a bishop, and the constitution and canons of the church, must be introduced and read in court.

Before any person can be made a bishop in the United States, he must make this promise. viz. "*in the name of God, Amen.*" "I,——chosen bishop of the Protes-

tant Episcopal Church (in Connecticut, or whatever state it may be,) do promise conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America; so help me God through Jesus Christ."

Among other things he promises, "that he will, by the help of God, diligently exercise such discipline as by the authority of God's word, and by the order," (that is by the constitution and canons) "of this church is committed to him." In confirmation of this oath and promise, he takes the sacrament of the Lord's Supper, and on these conditions with others, he is ordained and made a bishop;—(see the consecration of bishops in the book of Common Prayer.) By this, the Bishop has no authority to exercise any discipline, to forbid, silence, degrade or even to censure any clergyman without the previous steps required by the authority of God's word, and the constitution and canons of the Episcopal Church. The authority of God's word is, if thy brother trespass against thee, go and tell him his fault between thee and him alone," (Matth. 18th chapter) "Against an elder receive not an accusation but before two or three witnesses," (Tim. 5th chapter.)

*The constitution of the Prot. Epis. Church in the United States*—"Article 6th. In every state the mode of trying clergymen shall be instituted by the convention of the church therein," &c. "Article 4th. Every bishop of this church shall confine the exercise of his Episcopal office to his own proper diocess or district."

CANONS *made by the convention of the Episcopal Church in Connecticut, on the first Wednesday in June*, 1798, *in conformity to the 6th article of the constitution of the Episcopal church in the United States.*

CANON 3d. *Offences for which a clergyman may be brought to trial in the state of Connecticut*—Disorderly and immoral conduct, neglect of duty, disregarding the constitution and canons of the church, or disseminating or countenancing opinions which are contrary to its doctrines are offences for which a clergyman may be brought to trial.

CANON 4. *The mode of trying a clergyman in Connecticut.*—If a minister offend in any of these respects, application in writing, signed by his accusers, shall be sent in the first instance to the standing committee, and if it appears to them that there is ground for the charge, they shall report thereupon to the bishop, who shall call a convention of his clergy, not less than seven, and after a *full hearing, and fair trial and examination,* the bishop with the advice of the clergy present, shall pronounce sentence against him.*

*Before the Hon. Judge Davenport, in Connecticut.*

NATHANIEL WEED AND OTHERS *vs.* AMMI ROGERS.

This is an action of trespass, in which the plaintiffs demand of the defendant damage and their cost, for going into their church in Stamford, in Connecticut, and performing ministerial duties, after he was degraded and forbidden by the bishop.

"And the defendant did offer then to prove *in court,* by the Rev. Ashbel Baldwin, who had long been, and at, and long before the time of rendering said sentence of degradation, was, and still is, secretary of the convention of the diocess of this state, and one of the standing committee thereof—that no application in writing was ever made to the said standing committee, against or concerning the said Ammi Rogers; and that no report had ever been made against said Rogers by any standing committee, as is required in said 4th canon; and that no trial of said Rogers was ever had by any convention of clergy in this state. The defendant claimed that the said testimony of said Baldwin was admissible, to shew *that said bishop had no* POWER *to degrade the defendant at the time of issuing and pronouncing the same.* To which the plaintiffs did object, on the ground that the said bishop and clergy are a court ecclesiastical, with competent power and authority; and they only having juris-

*This is the security which every Clergyman of the Episcopal Church has, and no Bishop has authority contrary to the Canons, more than a Judge or Justice has contrary to the statute laws of the state.

diction to try, condemn and degrade any of the clergy belonging to the diocess of Connecticut, and that their decision is final and cannot be inquired into by the courts of law of civil jurisdiction; which testimony of said Baldwin *was adjudged by this Court to be admissible*—and the same was heard, and went to prove; and the court found the facts from him claimed by the defendant to be TRUE."

—["and the said Rogers is not silenced nor degraded; but has full power and authority to go into the church to preach, to baptize, to administer the sacrament, to marry, and to perform all the duties pertaining to his office as a PRIEST in full orders and in good standing in the Protestant Episcopal church."]

The foregoing is truly extracted from the bill of exceptions, [before the superior court in Fairfield county] in the case of Nathaniel Webb and others *vs.* Ammi Rogers, dated May 28th, 1805. Examined by me,

EBENEZER DAVENPORT, Justice of the Peace.

The Bishop's party sued me nine times for this same trespass, and there was seldom a day, for almost eight years, when I was not harassed, persecuted and distressed with these vexatious and unreasonable lawsuits. I was attacked in the most spiteful manner, and brought before justice courts, county courts, superior courts, courts of error, and in every instance I beat them, and recovered my cost, or they withdrew their suit and paid their own cost. They never did at any time, or on any occasion, recover from me so much as one cent, or prove any thing to my dishonour or disadvantage, though they ransacked, with the most malicious intentions, the most private passages of my whole life. I was obliged to attend court four, and six times a year, at a distance of twenty or twenty-five miles, with my lawyers and witnesses, and prepared for trial; and towards the end of the term they would get the case continued, or appeal or withdraw and sue again, or I would beat them. Their object was, without doubt, to run me down and to run out my property. If the reader asks why was all this hatred, animosity, and contention about Mr. Rogers? I answer, not because I had committed any crime,

not because I was not a clergyman in regular and good standing, and in love and friendship with my own people; and the bishop himself had acknowledged my character and authority to be good and that he had nothing against me, *but I was a republican in principle.* I was opposed to a union of church and state—I was opposed to compelling people by force of law to support that which they did not believe to be true. In Connecticut every settled congregational presbyterian minister can send his collector and take any man's horse from under him, or his oxen, or cows or hogs, or any property which he possesses, (unless he has signed off,) and can sell it at the post without suing him, *or granting him a hearing.* I have known them to take even a man's bible and sell it at the post to pay the minister's tax. I have known Episcopalians, Baptists, Methodists, and others, actually locked and confined in a filthy, disgraceful jail, in Connecticut, merely because they would not, or could not in conscience pay their money to support that which they did not believe to be true. I could mention the persons, times and places, but I presume that no one acquainted in Connecticut will deny the fact. Can it then be any wonder if these same people should join with bishop Jarvis, and cause me to be sued nine times for the same pretended trespass, keep me eight years in law, and finally on the charge of crimes which never were committed, disgrace, imprison, and ruin me and my innocent children and friends.

The Rev. Philo Shutton made solemn oath before the Superior Court in Fairfield county, Connecticut, 1st, that he then was, and for many years then last past had been, one of the standing committee of the Episcopal Church in Connecticut, and that he was one of them at the time Bishop Jarvis issued and published his papers against Mr. Rogers; 2d, that there was not then, and never had been any complaint against, or hearing or trial of said Rogers in any way or manner prescribed by the Constitution and Canons of the church to which he belonged; 3d, that the House of Bishops did decide that

he was exclusively amenable to the authority of the Episcopal Church in Connecticut.

Certified by DAVID BURR, Clerk of Court.

The Right Rev. Bishop White of Pennsylvania, made solemn oath in his deposition before the Superior Court in Fairfield County in Connecticut, 1st, that he was a member of the House of Bishops in the United States; 2d, that in his opinion it does not come within the province of the said House of Bishops to try, judge or condemn any clergyman, but only to refer him to the state or Diocess to which he does belong for a trial; 3d, that he did not consider the House of Bishops as enjoining any duty upon Bishop Jarvis, or as requiring from him any act relating to Mr. Rogers.

Certified by DAVID BURR, Clerk of Court.

Bishop Jarvis's paper against me was (*as he said in said paper*) in discharge of a duty enjoined upon, and required from him by the House of Bishops—now the said Bishops make solemn oath, before the Superior Court in Fairfield County, in Connecticut, that they did not enjoin upon him any duty, nor require from him any act relating to me ☞*Either then, Bishop Jarvis's papers against me are a sham and lie, a solemn mockery and without authority and void*—or the House of Bishops stand perjured before the Superior Court in Connecticut—Dare any one deny the fact? I have the original papers now in my possession—I challenge contradiction!

The Right Rev. Bishop Moore made solemn oath, before the said Superior Court, that he was a member of the said House of Bishops, and that the case of Mr. Rogers was referred to the authority of the church in Connecticut for a *trial*—But the Rev. Doct. Bronson, president of the standing committee of the said church in Connecticut, says expressly in his letter to the Church in Glastenburg, dated March 13th, 1815, *there never has been any complaint, hearing, or trial, of Mr. Rogers, according to the Constitution and Canons of the Church in this state or any other.*" Where then is there a member of the Episcopal Church, or of any other Church, Cler-

gy or Laity, who would not be ashamed to uphold, or endeavor to carry into effect such cruelty, such oppression, such abominable persecution! The Rev. Doct. Mansfield, Joseph Dudley, Esq. and Samuel J. Andrews Esq. made solemn oath, that they heard Bishop Jarvis declare in behalf of himself and of the Clergy in Connecticut, we have nothing against Mr. Rogers, we acknowledge his character, and his authority to be good, (see page 40) but I was a Republican, and this they dare not bring up as an objection.

After bishop Jarvis had issued his papers against me, and I was settled in Stamford, as before stated ; he called a number of his clergy together in that place, and sent to the wardens of the church for the key ; they replied that the key was in the possession of the Rev. Ammi Rogers, their Rector ; that if they wanted it they must apply to him. Bishop Jarvis then addressed a letter to Mr. Ammi Rogers in Stamford, directing the key to be given to the bearer. I returned an answer, that I knew no such a man in Stamford as *Mr. Ammi Rogers;* that if he wanted the key of the church, he must apply to the proper officer, *with the title of his office.* The key was not given up, and they held their meeting in the school-house, at a few rods distant from the church. At this school-house bishop Jarvis himself, and some others of his party, had frequent meetings, while the door of the church was shut against them. Their object appeared to be, to divide the affections of my people, and to carry into effect the bishop's papers, by propagating the most scandalous and malicious falsehoods, and when the clergy shall undertake to *destroy a man's character*, no innocence, no virtue, no integrity can stand before them !

After I had recovered a verdict of $600, before the superior court; for vexatious and unreasonable law suits, I left Connecticut, and moved into Greenfield, in the county of Saratoga and state of New-York, where I had formerly been acquainted ; and collected a congregation, organized a church, had it incorporated according to law, and was settled there as their Rector. I then brought a suit against bishop Jarvis for slander be-

fore the *circuit court* of the United States, to be holden in New-Haven, in Connecticut, in April, 1811. Here I was prepared to support my character and standing, from the town where I was born, from every place where I had resided, and from every parish of which I had the charge. But although I had taken the words of my declaration, in writing, from the mouths of my witnesses, before I brought the suit; yet now, they being in the neighborhood of Bishop Jarvis, and of his federal friends, and in my absence out of the state, they could not be made to remember any thing which he had said against me; I could not prove the words of my declaration, and was obliged, at a great expense, to withdraw my suit. Soon after, Bishop Jarvis went into the city of New-York, I pursued him, and there arrested him with a supreme writ for $20,000 damage, in issuing papers against me, without authority, thereby causing me, my children and friends to be disgraced, and unjustly distressed; causing me to be harrassed and put at great expense with vexatious and unreasonable law suits; distressing my parishes, breaking up my settlements, &c.

After I had sued bishop Jarvis in 1811, before the supreme court in the state of New-York, I was employed and took charge of the Ep. church in Saybrook, Conn. and preached a part of the time in Pleasant Valley in Lime, and remained there until 1813. In April, 1813, my case against bishop Jarvis was brought before the court in the city of N. Y. The questions were, 1st, Did the defendant issue papers against the plaintiff? The papers were ready in court to be produced. 2d, Had the defendant any authority, civil or ecclesiastical, to issue and publish those papers in the manner and under the circumstances in which he did? Courts of law of competent Jurisdiction in the state of Connecticut, had already decided that he had not. 3d, What is the damage in this case, special and exemplary? While this case was depending, and before a decision was obtained, bishop Jarvis died, and the case died with him. Thus the matter ended so far.

In the year 1803, I went to Baltimore, in the state of Maryland, and presented my petition to the general con-

vention of the Episcopal church, then sitting there, complaining of bishop Jarvis, for issuing and publishing papers against me, without hearing or trial ; without my knowledge, and contrary to the canons of the church ; and praying to have them revoked and declared void, as they were. Humble petitions from the church in Branford, in East-Haven, in Northford, in Wallingford, in Durham, in Woodbridge, in Salem, part of Waterbury, in the north society in Derby, in Stamford, in Greenwich, in New-Canaan, all in the state of Connecticut : and from the church in Ballston, in Milton, and in Charlton, in the state of New-York, to the same amount ; and stating their knowledge and approbation of me and my character, were also presented to the general convention at the same time. Whereupon it was resolved, that neither the general convention nor any bishop has the cognizance of the conduct of any minister, except in the diocess to which he belongs and conformably to the canons, by the convention of the church in that diocess, prescribed. This was the amount, if not the very words of their resolution. But to afford the redress prayed for, the House of Bishops, in their pastoral letter to every member of the Episcopal church in the United States, issued and published at that time, the established principle of the church on this point in page 15, and 16, viz.

" The church has made provision for the degradation of unworthy clergymen. It is for us to suppose that there are none of this description, until the contrary is made known to us, in our respective places, in the manner prescribed by the canons." [*i. e. neither the Rev. Ammi Rogers nor any other clergyman is to be considered silenced, unworthy or degraded, until he has had a full hearing and fair trial according to the canons of some particular state or diocess, to which he belongs,*] " and if the contrary to what we wish is in any instance to be found, [*i. e. if Bishop Jarvis has done this thing*] " it lies on you, our clerical and lay brethren, to present *such faulty conduct*, although with due regard to proof, and above all, in a temper which shews the impelling motive, to be

the glory of God, and the sanctity of the reputation of his church."

"While we are not conscious of any bias, which under an official call would prevent the conscientious discharge of duty, WE WISH TO BE EXPLICIT IN MAKING KNOWN TO ALL, THAT WE THINK IT DUE TO GOD AND TO HIS CHURCH TO AVOID WHATEVER MAY SANCTION ASSUMED POWER, however desirable the end to which it may be directed: we have at least as weighty reasons to restrain us from judging without inquiry, and from censuring without evidence of crime; these are ends to which men of impetuous spirits would sometimes draw. But we would rather subject ourselves to the charge of indifference, however little merited, than be the means of establishing precedents, giving to slander an advantage, against which no innocence can be a shield, and leaving to no man a security, either of interest or of reputation," [*i. e. the House of Bishops would rather let the guilty go unpunished, than be the means of establishing precedents of assumed power, in declaring a clergyman unworthy and degraded without hearing or trial according to the canons of the church in that state to which he belongs; for this would be giving to slander an advantage, against which no innocence could be a shield, and it would be leaving to no man a security, either of interest or of reputation.*] "Although we have no reason to complain that sentiments in contrariety to these prevail among us to any considerable extent," [*i. e. no one but Bishop Jarvis has assumed this power,*] "yet we freely deliver our sentiments on this subject, in order to give us an opportunity of calling on all wise and good men, and we shall not call on them in vain, to aid us in resisting that mischievous spirit, which confounds right and wrong, in judging the character and rights of others.

Signed by order of the House of Bishops in General Convention, at Baltimore, May 23d, 1808.

WILLIAM WHITE, *Presiding Bishop.*

Attested by

JAMES WHITEHEAD, *Secretary.*

Thus the papers issued against me, by Bishop Jarvis, are *wholly revoked and declared void* by the house of bish-

ops, the highest ecclesiastical authority in the Episcopal church in the United States. I am by them virtually declared a clergyman of good standing in the Episcopal church, and the conduct of Bishop Jarvis, in regard to me is reprobated in language of great justice and severity.

In the year 1813, I removed from Saybrook, and was employed to perform ministerial duties in St. Peter's church in Hebron, in Tolland county, one part of the time. I also collected a congregation, and was employed to preach a part of the time in Jewitt City, a handsome village, which was then a part of the town of Preston, and near Lisbon, but is now a part of the town of Griswold, in New-London county. The next year I was employed to preach a part of the time in Poquatanac, which is a handsome village on a bay on the east side of the River Thames, ten miles from New-London, on the line between the towns of Groton and Preston. In these parishes, and in some other towns in that part of the state, religion and the Episcopal church were blessed and prospered exceedingly under my ministry. The congregations were large, attentive, united, and I believe were happy.

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## CHAPTER VI.

### *BISHOP HOBART IN CONNECTICUT, &c.*

In the year 1816, Bishop Hobart of New-York, was requested by the convention of the Episcopal church in Connecticut, to take charge of their churches, for the present, and to perform Episcopal duties in the state; with this request he complied; and soon after, the Rev. Mr. Blakeslee of New-London, and the Rev. Mr. Tyler of Norwich, addressed to him the following letter, viz.

*New-London, Oct. 10th*, 1816.

Right Rev. Sir,

We are located in the neighborhood of Mr. Rogers, whose standing, is not, we presume unknown to the bishop. To dictate any mode of proceeding, is far from our

intention ; but we beg leave to suggest whether something cannot be done that may conciliate the feelings, and produce that unity which is so desirable, and we may say, so absolutely necessary, to the prosperity of the Episcopal church. Mr. Rogers has several churches in our neighborhood, entirely built up (under the care of a superintending Providence) by his own exertions, under all the opposing difficulties which attend him. His parishioners and many other gentleman, as well clergy as laity, seem to doubt the constitutionality of his trial, [*he never had a trial, see page* 58] and the correctness of the sentence of degradation which is said to lie against him ; of course the decree has not been regarded by great bodies of people. He is now performing the stated duties of a presbyter in the Episcopal church. His friends say (and we believe with strict propriety, so far as respects the churches in our neighborhood,) that Mr. Rogers has been exemplary in his conduct, zealous in the discharge of his duty, correct in his doctrines, persevering in the cause of the church ; and they most devoutly request that the bishop would advise some method, either by trial or reconciliation, by strict constitutional discipline, or by an indulgence founded on a wish to conciliate, and a charity which inclines to mercy, where the technical rules of legal administration will permit. And, sir, when we view this unhappy misunderstanding in all its bearings, we cannot but feel a wish that the bishop would, in his wisdom, (for we are satisfied with his zeal for the promotion of the blessed Episcopal church,) devise some method by which this unhappy division may be healed, and the peace, honor and welfare of that communion to which we belong, be preserved and consummated ; and the enemies of our most holy faith be deprived of their boasting.

With sentiments of the most profound respect and dutiful submission to the direction of our ordinary, we are, Right Reverend Sir, yours, &c.

JOHN TYLER,
Rector of Christ's Church, Norwich,
SOLOMON BLAKESLEE,
Rector of St. James Church, New-London.

I attended the convention of the Episcopal church in New-Haven, in October, 1816, when I wrote and sent to Bishop Hobart the following letter, viz

*New-Haven, Oct. 15th,* 1816.

RIGHT REV. SIR,

After what has passed, with how much reason I can apply to the goodness of your disposition, to your justice, to your mercy, or to the charity of the disciple of him who hath said, "*condemn not and ye shall not be condemned,*" the result of this communication will in some measure evince. It was twenty-four years on the 24th day of last June, since I was ordained DEACON, and it will be twenty-two years on the 19th day of the present month, since I was ordained a PRIEST. And in entering this holy and all important MINISTRY, I did then, and do now, humbly trust and believe that I was inwardly moved by that ever blessed Spirit of God, from whom all holy desires, all good counsels, and all just works do proceed; that I was truly called according to the will of God and the canons of the Episcopal church; and I have, as God has enabled me, endeavored with all faithfulness rightly and truly to administer the doctrines and sacraments of the church of God, and to make myself a wholesome example to the flock of Christ. I have administered, during my ministry, about three thousand baptisms to men, women and children. I have, upon their credible profession of faith and repentance, and an assurance of their earnest intention, by God's grace, to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, admitted to the holy communion more than five hundred persons, and administered to them the blessed sacrament of the Lord's supper. [I have administered the sacrament of the Lord's supper to more than eleven hundred different persons. I have joined about two hundred persons in holy matrimony: and I have deposited about one hundred and thirty dead bodies of my fellow christians in the silent grave, looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ. I am not conscious that I have

in any respect, departed from the doctrine or worship of the Episcopal church, *nor from its discipline.*

My nearest neighbors and parishioners, the wardens and vestries, and congregations which have been under my particular care, have uniformly and very unanimously declared that I have always been to them a very faithful minister, and a very exemplary man; and that although they have been constantly conversant and well acquainted with me for days, and weeks, and months, and years, yet from their own personal knowledge they had not known or had reason to believe that I had or would depart from the rules of morality and propriety. This has been the amount of their uniform and very unanimous testimony. I now have about two thousand souls in my ministerial care, and I know no one of them who I think would not give this testimony if called upon. But when I bring my own conscience to the bar of God; when I consider the awful responsibility of my profession; which I compare the inward disposition of my heart and my outward words and actions with the purity of God and the perfect rule of his word, I feel my own imperfection, I blush at my unworthiness, I see the want of an atonement, and feel the want of forgiveness. And on a review of the unhappy opposition which bishop Jarvis and others have raised against me, conscious of my own frailty, and sensible that I, like other men, have been liable to err, I now confess that I have often said and done that which, on reflection, I am sorry for; and now declare, that whereinsoever I have gone astray from my duty, whereinsoever I have done any wrong to any person by word or deed, I do now truly and earnestly repent, I am heartily sorry for it, and am ready and willing to make restitution to the utmost of my power; and I humbly pray them for God's sake, to forgive me all that is past. And whereinsoever any person has done me any wrong, by word or deed, and I have been greatly abused, greatly misrepresented, greatly injured, and things laid to my charge which I never knew; I am ready and willing to forgive them from the bottom of my heart, and never more to mention it; and I hereby offer my hand in charity and friendship to all with whom

I have had any controversy. *I do not ask to be restored to the ministry, for I have never been canonically censured, suspended, silenced, or degraded; nor am I absolved from my ordination vows;* but I ask for peace and reconciliation, that the beginning of the Bishop's government of the church in this state may be like the first day of a new world, where every one is a friend to every one, where all is harmony, all is friendship, and all are pleased, and all are delighted with all. I know that where envy and strife is, there is confusion and every evil work, and I am heartily tired with it. I religiously believe the Episcopal Church to be a divine appointment; that it is the general assembly and church of the first born on earth, the medium through which we must become members of the church triumphant in Heaven. In union and communion with this church, I wish, and intend, by God's grace to live and die; and in it I pray God to give me the confidence of a sure and a certain faith, the comfort of a reasonable, religious and holy hope; and that I may be in favour with God, and in perfect charity with all the world. In A COURT OF LAW I expect impartial justice, in an *Ecclesiastical Council* I expect mercy, peace and reconciliation. You will please to lay this before the clergy this evening, or on the first opportunity, and let me know your determination in the case, at Bishop's tavern in State Street, in New-Haven; and I am, Right Reverend Sir, with sentiments of due consideration, your most obedient and very humble servant,

AMMI ROGERS.

I was not informed whether the foregoing letter and that of the Rev. Messrs. Tyler and Blakeslee were laid before the Convention by the bishop or not; but a motion was made by the Rev. Mr. Rayner of Huntington, to drop all matters in regard to me, and that I should be received as a member of that convention. This was advocated by most of the clergy and laity from the eastern part of the state—and opposed by the Rev. Mr. Burnhans, Burrage Beach, and Asa Chapman, now Judge Chapman. This last had been employed as counsel in

some, if not all the suits against me, for seven years, in Fairfield county. Though educated at the same College and at the same time, he had now become my personal, political, and religious enemy; at this time he volunteered his services, and I was informed discovered great zeal and animosity against me; and by his influence and of other federals, the motion was lost by a very small majority.—Could any thing be more arbitrary, tyrranical and oppressive, than to deprive a clergyman of his just rights and privileges, without hearing or trial, according to the canons of the church, in any state, in the face and eyes of the pastoral letter of the House of Bishops, and the solemn decisions of our courts of law; and to refuse all overtures of mercy, peace and reconciliation? Is not this persecution? But this was only the beginning of that dreadful plot, by which I have since suffered two years imprisonment, and the loss of all worldly comforts.

In the year 1817, the Rev. Mr Blakeslee, by the direction of Bishop Hobart, visited all my parishes, performed divine service with them, preached to them, and gave them public notice that the bishop would himself, within a few days, visit them in person; that he would perform divine service, preach, confirm, and administer the holy communion to them, and desired them to prepare themselves accordingly. Soon after his return he wrote, and sent the following letter, viz.

*From the Rev. Mr. Blakeslee of New-London, to the Right Rev. Bishop Hobart New-York.*

New-London, July 14th, 1817.

Right Rev. and Dear Sir,

Agreeable to your request, I have made a tour through the north-eastern section of this state, and have visited nine parishes, preached and performed service in each of them. Seven of them are purely the result of Mr. Roger's labors; the other two were but the ruins of what they once had been. The church in Pouquatanic, where I commenced my mission, was collected some fifty or sixty years since, by the Rev. Mr. Punderson, but ruined by untoward events during the Revolutionary war, and

has never been able (though occasionally visited by the Rev. Mr. Tyler,) to assume an aspect of respectability. The building was almost demolished, when Mr Rogers, about three years since, first visited them. From four to six families were the number of Episcopalians then in the parish, as stated to me by the wardens and vestry. The church has since been rebuilt and finished, with a bell to it, and the number of families now belonging to it are from fifty to sixty;—from three to four hundred usually attend. They speak in high terms of the piety, zeal and talents of their minister, and of the perfect harmony and friendship which subsist among them. Here I met Mr. Tyler and Mr. Rogers, who attended me in the services of the day.

From this place I, attended with Mr. Rogers went to Jewett City, about nine miles, where the service had never been attended to but by him. Here I found a handsome stone chapel, finished outside, where I met a numerous congregation, who joined devoutly in the service, and performed the responses in an audible and decent manner. The hearts of the good people were warm, and a spontaneous glow of affection told us how ardently they felt the force of that obligation, which, by your permission had been conferred upon them. I called upon a number of genteel families, who received me with marked respect, and expressed a warmth of attachment highly honorable to the zeal and faithfulness of Mr. Rogers. The prospect of the growth of the church, although affected by the failure of the manufacturing interest in this place, is, however, very flattering; and the pleasure they felt in being thus noticed, led them to say the village had not seen so happy a day for five years. We left the village that evening and proceeded about three miles, where we were entertained with hospitality and kindness.

Early on Tuesday morning we drove about ten miles; to Mr. Cleaveland's in Canterbury, where I performed service to an attentive and respectable audience, ardent in the cause of the church, and dispassionate in their inquiries.

From thence we drove to Hampton, about six miles, and were received with equal civility. I performed service at the house of Mr. Litchfield, convenient for a private house; the congregation from two to three hundred, the responses audible, and the attention warm and animated.

From this we proceeded to Stafford, about twenty-five miles, where I performed service in the afternoon, having but one service on that day. The politeness with which we were received by all the respectable inhabitants, together with their devout attendance on the service of the day, declared plainly how ardent their feelings were in favor of the church; their gratitude was loud, their acknowledgements were fervent.

On Thursday morning, after discharging our obligation of politeness to Mr. Johnson, owner of the establishment at the springs in Stafford, for a particular invitation to stop and breakfast with him, we proceeded to Andover, about twenty miles, where I performed service in the meeting-house, (they having lately dismissed their clergyman,) to an audience of several hundreds, devout in their appearance, and orderly in their devotions. Expressions of approbation in favor of the Episcopal worship were almost universal; a handsome repast was provided by Esquire House.

In the afternoon we rode about six miles to Columbia, where I performed service in the meeting-house to an attentive and respectful audience, they having likewise lately dismissed their minister.

On Friday forenoon I performed service in Bolton, about eight miles, in a house purchased by Episcopalians, and fitted up for a place of stated worship. In this place there has been a warm opposition to the church. Few attended beside their own members. They appeared like a little band, girt with armour, supporting the cross, and bearing the standard of their blessed Master. They performed the service with a devotion and ardour that would warm the coldest heart, and inspire the dumbest tongue. We dined at Doct. White's.

From thence we passed to Hebron, about six miles, where at four o'clock I performed my last service. Here

a numerous congregation collected from the scattered ruins of a church founded some sixty or seventy years ago by the Rev. Mr. Peters, but miserably scattered during the revolutionary war, and but barely kept alive until Mr. Rogers took charge of them about four years since; from which it has wonderfully increased in numbers, and many have joined the communion.

On Saturday, Mr. Rogers attended me to Colchester, where I took the stage and returned to my family and friends. And sir, when I retrace the circuitous route, of at least one hundred and forty miles, which I performed, every stage is marked with agreeable incidents, and every toil is sweetened with an endearing recollection. If there is any pleasure in conferring an obligation, you, sir, must feel the expression of that gratitude, which animated every heart. Your goodness in authorizing this mission, will long be remembered, as a monument of that charity which delights in doing good.

Here my communication should have ended, but for the pledge which I gave and an ardent desire which I feel in leaving no interest unessayed, which might tend to promote the interest and prosperity of the church. I have already stated, that these churches have been reared into life by the care and industry of Mr. Rogers, and to speak with caution, they embrace a number of not less than two thousand souls; many of them have received baptism at his hands, have come to the holy communion through his persuasion and influence, and now wait with a hope and expectation of being presented by their own minister to the bishop, that they may recieve the apostolic rite of confirmation. This is the only point which involves it in any delicacy. If Mr. Rogers is not possessed of ecclesiastical authority his administrations are of course void; if he is possessed of authority and *constitutionally* deprived of the exercise, his administration must be equally invalid. But if he has unjustly, that is, *without a constitutional and canonical trial* been forbidden the lawful exercise of that authority which he *constitutionally* and rightfully possessed, *can the interdict in any sense effect the right either in the person dispensing,*

*or in the persons receiving the exercise of that power? ! !* It may not be permitted for me to travel over decisions said to be bottomed on legitimate principles, but I should be sorry to find on the records of the church history, precedents by which, if they should obtain the force of law, *the whole right of trial would be committed, and constitutional discipline set at defiance ! !* I am disposed to believe that whatever is rightly, that is, *constitutionally and canonically* bound on earth, is bound in heaven ; *but can any man in his senses suppose that there is any force in a sentence not constitutionally inflicted ! !* If such is the case, the whole Protestant church stands this moment excommunicated ! The maxim of the Apostle is, they who have a written law, shall be judged by that law, and to guard this claim, it would appear *that we were forbidden*, by the highest ecclesiastical authority, *to acknowledge*, much more to *sanction any assumed power*. [See the bishop's Pastoral Letter of 1808, page 57.

*For my part I have no hesitation in acknowledging, both the authority of Mr. Rogers and his right constitutionally to exercise it.* I consider every step, excepting that of deciding, *to what authority is Mr. Rogers* EXCLUSIVELY *amenable ?* so informal and so extra-judicial that *no decision*, of course, no consequence affecting *the character or authority* of Mr. Rogers can grow out of it. And it has appeared to me that the only true ground of proceeding in this case is to commence it *de novo*, [anew] or to pass it by as a *clerical blunder*, and learn from this example, not to implicate the peace of the church through personal misunderstandings.

I should be pleased to accompany the bishop in his visitation of the church in Hebron, Jewitt city, and Poquatanic, (three only of the nine parishes which I visited have churches,) should the bishop be satisfied that it would be consistent with his duty to acknowledge Mr. Rogers' administrations, and to receive from him, as the curate, the subjects of confirmation, and to communicate with him in the offices of the church ; otherwise I do not consider it prudent to hold myself responsible for any consequences that may grow out of your sincere wishes to serve them. This much, I can assure you,

that no mention will be made of the unpleasant subject by them, but every attention and every mark of respect will be most cordially bestowed, should you feel justified in pursuing the course I have suggested. Having pledged myself not to lead you into any unpleasant dilemma, I feel it my duty not to withold any information by which you might be enabled to judge correctly of the feelings of a great proportion of society, and might be enabled to form an opinion and make your decision accordingly. No people, I am sure, will more cordially welcome the bishop, or treat him with greater respect, under the forementioned conditions, than those under the care of Mr. Rogers. They hold out the *branch of peace*, on constitutional principles, and they feel that there can be no security left to the church, but by adhering strictly to its principles. And sir, I venture to say, that at least one half of the clergy of this state are of the same opinion. With the most profound assurances of my cordial respects and dutiful submission to every *constitutional* and *canonical* direction, I am, Right Reverend Sir, your's affectionately,

SOLOMON BLAKESLEE.

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## CHAPTER VII.

### *BISHOP HOBART.*

Within a few days after the receipt of the foregoing letter Bishop Hobart published, or caused to be published, in all the newspapers printed in Connecticut, that he would visit the different Episcopal churches in that state, on such particular days as he therein designated, and among others, that he would visit St. Peter's Church in Hebron, on the 20th day of August, 1817, and St. George's Church in Jewitt City, on such a day in that month, and St. James's church in Pouquatanic, on another day in that month. Expectation was all alive. No suspicion was entertained that all was not right, or that a plan was formed for my ruin or their destruction. Great

preparations were made for their own spiritual improvement in the public worship of God, and instruction from his word; in confirmation, or the laying of hands, in the sacrament of the Lord's Supper, and God's blessing, all by the bishop. Great curiosity was awakened, for not one out of an hundred of the people in my care, had ever seen a bishop in their lives. Great preparations were made to honor him and to make him welcome. I had taken unusual trouble in preaching lectures on the subject of confirmation, and in going from house to house in all my parishes, to endeavor to explain it to them, and to solemnize their minds for the proper and worthy reception of that interesting rite. On the night before the 20th of August, Mr. Ezekiel Brown, one of the church wardens in Hebron, came to me after dark. The heart of the good man was ready to burst, the tears streamed from his eyes, and he was unable to speak; at length, with a broken and a faultering voice, he said, I have bad news; The bishop is a going to disappoint us; he says he cannot visit our church because you are here, if you were not here he would come.

This was the first intimation that the plan was to drive me off, or to ruin me, or to divide and scatter the churches and congregations, which I had gathered. There was no time for reflection or consultation. If the Bishop did not intend to visit my parishes, why did he impose upon the Rev. Mr. Blakeslee, by directing him to preach to them, and to give them false notice? Why did he pledge himself in all the newspapers to me, to my people, and to the whole world! He had received Mr. Blakeslee's letter, and knew upon what terms he would be received. He was expected in Hebron at four o'clock the next afternoon, and it was thought advisable for me to go with the wardens and Dr. Peters, the next morning, to the next town, where the bishop was, and if possible make some arrangements with him. This was done, and he alledged that a compliance with the terms of Mr. Blakelee's letter, would be an interference on his part with the proceeding's of Bishop Jarvis, and would be calling upon himself the resentment of his friends; and that he did not wish to have any thing to do with it one way or the oth-

er; at length he agreed that he would perform his engagements and not disappoint the people if the wardens would give in writing under their hands, *that they would not consider him as recognizing me as a minister* ON THAT DAY. He said expressly, that he did not wish to approve or disapprove of me as a minister, but that his wish and intention was to leave me to-morrow as I was yesterday; he did not see me, lest it should by Bishop Jarvis's friends be construed into an arrangement between him and me. Rather than to have the people disappointed, they consented to his proposal. He wrote a certificate to the amount of what he proposed, and the wardens signed it. I wish to have it distinctly understood that he did not see me, nor make any arrangements with me, or what I should say, or do, or where I should be. In regard to this, the wardens were not authorized, neither did they make any arrangment or agreement; but only for themselves and the church, *that they would not consider him as recognizing me as a minister on that day.* This was the amount of their certificate, and he expressly said again and again, that he did not wish to approve or disapprove of me, as a minister, but to leave me to-morrow as I was yesterday; that is, as discharging all the duties of a regular priest in the Episcopal Church. With this certificate, he came to Hebron, in company with the Hon. John S. Peters, and others. With them he came to the door of St. Peter's Church in Hebron, on the 20th day of August, 1817. From 1500 to 2000 people were, by computation, assembled for public worship, for religious instruction, and for divine ordinances. About 150 persons were present, who were prepared and expected to be confirmed: which is the apostolic rite of laying on of hands after baptism.—Great numbers were prepared to receive from the hands of the bishop, at that time, the sacrament of the Lord's Supper. When he came to the door of the church, while he was fastening his horse and carriage, I went out and welcomed him to the church in Hebron; he made no reply, but said to one of the wardens, who was present, Mr. Rogers must withdraw; he replied, and not attend the church? the bishop said yes; and instantly mounted his

carriage, apparently in anger, and rode off, without consulting the other warden or the vestry, without any apology without going into the church, and without even speaking to the people. The insult, the astonishment, the disappointment, are indescribable. It was with difficulty that many were restrained from offering him personal violence. The federal presbyterians were pleased and some of them actually triumphed and exulted at what was done. The church people were mortified, disappointed and ashamed. The bishop instead of going to the house of the Hon. John S. Peters, where he was expected to spend the night, went to a presbyterian tavern, had a luncheon, satisfied some of the presbyterians (and they were easily satisfied) that he had done right, and rode off. The other churches in my care he wholly neglected and disappointed. Thus more than FOUR THOUSAND people in the counties of Tolland, Windham and New-London, in Connecticut, were in the month of August, 1817, neglected, insulted, and abused, by bishop Hobart. This was a matter of great joy to the enemies of our holy religion, and to the friends of Bishop Jarvis in the Episcopal church. At this time, some of my friends and parishioners from Jewitt City, and Poquatanic, to whom I had administered baptism, and the Lord's Supper, attended Bishop Hobart's visitation in Norwich, and were confirmed by him, and received the sacrament. At this time Col. Jeremiah Halsey, who had been brought up a separate congregational presbyterian, and who was a strong federal, who had for some time attended my ministry, with his family, but without examination, recommendation, or particular profession, now bolted himself in, among others, and was confirmed and received the sacrament. After the service he had a private conversation with Bishop Hobart, at the house of Col. Tyler, and from that time, and never before, he became my enemy. The blue lights of Connecticut were now engaged; the plan of causing me to submit to an indignity in my own parish, and in the presence of my own people, and others, or to drive me off and scatter my congregations, by inducing them to believe the decisions of our courts of law and the pastoral letter of the House

of Bishops were of no force ; and that I was not a clergyman of good standing in the church, was well calculated to effect the purpose of tyranny and oppression, in destroying a clergyman, without hearing or trial, according to any rule, canon or law ; and one of whom Bp. Jarvis himself had publicly and officially declared, in behalf of the convention of the whole state of Conn. "that we have nothing against him," [for they dare not come out and acknowledge that my opposition to an union of church and state, was their objection,] "we acknowledge his authority and character to be good." And of whom the bishop of New-York had declared "that he always considered him one of the most useful and active clergymen in that state, that he never heard bishop Provoost, his predecessor, express any sentiments of disapprobation with regard to him, and that he never had at any time, or on any occasion, fallen under the censure of the ecclesiastical authority in that state ;" and of whom the Rev. Mr. Tyler of Norwich, the Rev. Mr. Blakeslee of New-London, and many other clergymen of the first respectability in Connecticut, had spoken in terms of great approbation, respect and affection. The plan, however, though it checked the prosperity of the church in the eastern part of the state, gave her enemies great cause of triumph, gave them occasion to speak evil of me, was a source of unhappiness to me, and to all my people. Yet it was not effectual ; they determined still to adhere to me, and support me. For this purpose a meeting was called in Windham, termed an Episcopal Conference, at which many votes and resolutions were passed of great importance ; some of which are as follows.

## CHAPTER VIII.

### *EPISCOPAL CONFERENCE.*

At a meeting of the *Committees of Conference* appointed by and in behalf of the members of the Episcopal

church in Hebron, in Jewett City, in Poquatanic, in Canterbury, in Hampton, in Stafford, in Andover, in Bolton, and in Columbia, duly notified and convened, in the court-house in Windham, this 29th day of April, A. D. 1818,

Capt. ANDREW MANN, of Hebron, Moderator,
Mr. PASCAL CADY, of Canterbury, Clerk,

*Voted unanimously*, That it is our earnest wish and desire, and as far as we know or believe, it is the earnest wish and desire of the people that we represent, to be with the Rev. Ammi Rogers, (*with whom we are perfectly satisfied*) in union and communion with the Protestant Episcopal Church in the state of Connecticut and in the United States, submitting ourselves to its GOVERNMENT, *when administered according to the authority of God's word and the constitution and canons of said church*, conforming ourselves to its doctrines and worship, as represented and set forth in the holy scriptures, and in the book of common prayer.

*Voted unanimously*, That we heartily thank the Rev. Mr. Tyler and the Rev. Mr. Blakeslee, for their very excellent, sensible and correct letters, to the Right Rev. Bishop Hobart; that the statements and sentiments therein contained, are, in our apprehension, correct and true, and that we heartily and fully concur in them.

Signed by—Andrew Mann, Zachariah Cone, Committee from St. Peter's church in Hebron.—Enoch Baker, Peleg Fry, Committee of St. George's church in Jewitt City.—James Cook, Peleg Rose, Committee from St. James' church in Poquatanic.—Jesse Parkes, Pascal Cady, Committee from Canterbury.—Uriah Litchfield, Rufus Fuller, Committee from Hampton.—Benning Mann, Richard Stroud, Committee from Stafford.—Elijah House, John Townsend, Committee from Andover. Seth Collins, Ambrose Collins, Committee from Columbia.—John Talcott, Aaron Farmer, Committee from Bolton. Certified by us,

ANDREW MANN, *Moderator of the said meeting.*
PASCAL CADY, *Clerk.*

To the next convention, I addressed a letter, stating that I was solemnly consecrated to the ministry of the

Gospel, for life ; that I could truly say with St. Paul, I Cor. ix. 16, "*Necessity is laid upon me, yea, woe is unto me if I preach not the Gospel.*" I then proposed that they then would appoint a committee of all the clergy of the Episcopal church in the eastern part of the state, with full power to investigate and settle all matters respecting me, of every name and nature, ever since I had been ordained, that I would pay all the expense, and that I would give a bond, with good and sufficient security of ONE THOUSAND DOLLARS, to be well and truly paid to the said convention, if I did not abide by their decision.

To confess that they had persecuted me for seventeen years, without hearing or trial, merely because I was a republican, and fully believed in the equal rights of all mankind, that there was no civil authority in this country which was not derived from the people, and which ought not, at short periods, to revert back to them ; and because I was a Protestant Episcopalian and did not believe there was any ecclesiastical authority which was not derived from God, and must be regulated according to his word and the canons of the church, otherwise it was not his authority, and was of no force ; that the civil and ecclesiastical authorities were separate and distinct in their own natures, and ought not to be united ; that the religion established by the civil law in Connecticut, was an infringement upon the equal rights and privileges of all the citizens, and was in itself wrong. To confess all this, and that they had ruined me as a clergyman, without the previous steps required by the authority of God's word, and the constitution and canons of the church contrary to the direction of the House of Bishops, and to every principle of justice and morality—(See the decision of courts of law, page 50, and the bishop's pastoral letter page 62 ;) To confess all this they were absolutely ashamed ! *They had injured me too much ever to forgive me ;* and not to comply with these most just and most reasonable requests, would be unchristian-like and disgraceful. My faithfulness as a minister, and my strict morality as a man, were fully attested in every place where I had resided, and by every parish of which

I had the charge, and acknowledged by the bishop himself. I now gave a challenge to investigate all matters relative to me, and offered a bond of $1000, with good security, to abide by it. The secretary announced to the convention, in Bridgeport, June 1818, that he had such communications. Neither the requests nor the proposal was granted or rejected ; *but another plan was in operation which was designed to justify Bishop Hobart and themselves, and would effectually rid them of all further trouble on the subject.* This plan, it is not claimed was formed or known by the convention, or by all the clergy, but one of them declared to Doct. Samuel Simons of Hebron, that he knew something *which was private*, and which he was not at liberty *to disclose*, but which would certainly drive me out of Hebron in less than one year. How could he know this, if it had not been agreed upon? Would Bishop Hobart? would the clergy of Connecticut? would any people in the world, if they sincerely loved God, and their fellow men for his sake, have treated any human being as I have been used? Would they reject all overtures of peace and reconciliation?—would our blessed saviour and his apostles have refused and neglected more than four thousand precious and immortal souls? Would they have conducted as Bishop Hobart did in Hebron, a still more dreadful plan was now projected.

My mind for some years has been, at times, greatly distressed, from an apprehension that the inward disposition of my heart was not right before God. I could not but feel I was injured and persecuted, and a resentment would sometimes arise. It was and has been for more than twenty years my custom, on each night, before I slept, to call myself to an account before God, and to note down the particular transactions of each day; and it is a fact that I have not eat a meal, nor staid a night in my house, nor perfomed any ministerial duty for more than twenty years, which, by turning to my journal, I cannot tell when and where it was.

" O Almighty and Everlasting God, the protector of all that put their trust in thee, without whom nothing is strong, nothing is holy, increase and multiply upon me

thy mercy; that thou being my ruler and my guide, I may so pass through things temporal, that finally I may not lose the things eternal; ingraft and continue in my heart the love of thy name, increase in me true religion, nourish me with all goodness, and of thy great mercy keep me in the same through Jesus Christ our Lord—Amen."

"Our Father who art in Heaven, &c.

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## CHAPTER IX.

### *PERSECUTION.*

In the year 1816 Bishop Hobart was invited to take Episcopal charge of the church in Connecticut—I addressed a letter to him, [page 61,] begging for peace and reconciliation. In 1817 by his direction, the Rev. Mr. Blakeslee visited my parishes, [page 64;] on the 20th of August in that year Bishop Hobart came to the door of the church in Hebron, and because I would not submit to an indignity in my own parish, turned his back upon more than 1500 people, assembled for public worship, and disappointed more than 4000 in the neighboring towns and counties.—In 1818 an Episcopal Conference, in the north-east part of Connecticut, was held in Windham, at which they voted unanimously, *that they were perfectly satisfied with me.*—In 1818 I proposed that a convention of the Episcopal Church in Connecticut should appoint a committee of all the Episcopal Clergymen in the eastern part of Connecticut where I lived, with full power to call the wardens and vestries and congregations together, of all the parishes where I had ever resided or preached and decide upon all matters relating to me; that I would go with them myself, that I would pay all the expenses, *and then offered a bond of* $1000, *with good and sufficient security,* to be well and truly paid to said convention, if I did not abide by their decision. But no! *a plan was known to some of them which was a secret,* and which they were not at liberty to

disclose, and which was kept from me as the hour of death; but it would certainly answer all their purposes, and drive me out of Hebron in less than one year. What this plan could be no one could devise. Imagination was all alive—something was in contemplation—what could it be? One of Bishop Hobart's Clergymen from the state of New-York came into my neighborhood but did not call upon me. He visited Dr. Avery Downer, in Preston, who was a congregational presbyterian, and who had quarrelled with almost all the clergy in that neighborhood, of every denomination, and who then, and never before then, became my enemy; falsely representing me as unworthy and degraded, and that I should not preach there. He then reported, that *Asenith C. Smith*, a single woman, to whom Dr. George Downer, *son of said Avery Downer*, had been paying particular attention for about two or three years then last past, had, the year before, been like to have a child by him, and had lost it; and ☞*their plan was now found to be to induce her to swear it falsely upon me.*

After Bishop Jarvis had forbid me to preach in Connecticut without hearing or trial, though he declared he had nothing against me; that my character and authority were good—after I had appealed to the house of Bishops in 1804, and they had referred the case to the church in Connecticut for trial,—after Bishop Jarvis had refused that trial, and issued another paper without granting a trial—after a meeting was called in Stamford and the church in that place had PROTESTED against the proceedings of Bishop Jarvis, and voted to pay me at the rate of $558 a year during my natural life, any order, determination or decree to the contrary notwithstanding—after I had been sued *nine times* for the same supposed trespasses, in going into my own church and performing ministerial duties, and they never had recovered from me so much as one cent, nor proved any thing against my conduct or character, though they ransacked the most private passages of my whole life, and that with the most malicious intentions, for almost eight years—after I had sued their party for harrassing and distressing me with vexatious and unreasonable law-suits, and had recovered

a verdict of $600 against them, before the Superior Court in Fairfield—after I had appealed to the General Convention in Baltimore, and the House of Bishops *had revoked and declared void, and of no force*, all the proceedings of said Jarvis in this case—after I had made the most conciliatory overtures of peace and reconciliation to Bishop Hobart, who sent the Rev. Mr. Blakeslee to visit my parishes, and had received the most favorable report; and then disappointed and abused more than 4000 precious and immortal souls in the north-eastern part of Connecticut—after I had been persecuted, insulted and abused for almost twenty years by Bishop Jarvis and his party in Connecticut; who could get nothing against me, my character and authority were good, my *people were perfectly satisfied with me*, and had used all lawful and prudent means to promote unity, peace and prosperity in the Episcopal church, *and I had offered a bond of* $1000, with good and sufficient security, to be well and truly paid to them, if I did not submit to their decision—*yet all this would avail them nothing so long as they could see Mordecai the Jew sitting at the king's gate.* Nothing but perjury! the most dreadful the most heaven-daring perjury and subornation of perjury! could effect a purpose so unspeakably wicked, and which for almost twenty years they had in vain been striving to accomplish. Col. Jeremiah Halsey, Doct. Avery Downer, of Preston, and James Lanman, Esq. of Norwich, who had been one of the most violent federal congregational presbyterians in Connecticut, and was my personal, political, and religious enemy, and of whom the Rev. Dr. Tyler declared to me, that he never had known any man in Norwich, who had discovered such an unfriendly persecuting spirit against the Episcopal church as he had were the persons engaged in this dreadful project.

*This really is one of the most abominable conspiracies that ever was formed against any man in any country.* And it certainly is promoting truth and justice; and it is suppressing perjury, wickedness and vice to expose it to public animadversion and contempt. My religion, my principles, and inclination, forbid me to speak evil of any one, any further forth than a sacred regard to truth and

justice compel me. How muchsoever I may have done and suffered for the Episcopal church, and how muchsoever I believe the authority, admire the doctrine, and love the worship of God in that church, and how reluctant soever I may feel in exposing the real faults of my brethren, who are of the clergy in this case, yet to be silent would be upholding perjury, subornation of perjury, and the highest injustice to myself, to my children and friends, and to the church of Christ. So soon as this PLAN was known, the church in Jewitt City appointed Messrs. Enoch Baker and Peleg Fry; and the church in Poquatanic appointed James Cook, Esq. and Mr. Peleg Rose, a committee to inquire into the truth of this report. They went in person to the house at different times, where the crimes were said to have been committed, and made diligent and full inquiry and examination, of the said Asenath, of her mother and sister, and grandfather, with whom they lived; and of Perry Clark and his wife and family who lived in the same house with them, and also of the neighbors, and they found the whole story, as it is related to me, to be a PALPABLE FALSEHOOD, and they so reported, and the report was accepted by the churches.

Downer, Halsey and Lanman, being thus foiled in their plan, resolved upon one expedient more, and that was to frighten and compel her to swear her supposed child, not upon Doct. George Downer, but upon me; and for this Halsey entered a complaint against, before a federal presbyterian justice, of their party; and induced Doct. E. B. Downing, of the same class, to swear that he had some time the year before delivered her of a dead child.—Halsey and Downer then threatened her, if she did not swear it, not upon George, but upon me, she would be whipped at the public post—that she would be stripped stark naked, and sit upon the gallows with a rope about her neck, &c.—The poor girl was frightened almost to death, and privately left the town and county. During all this time I was in Hebron, a distance of about 30 miles, had heard nothing of it, and knew nothing of it; but on my return to Preston, I was informed by James Cook Esq. what had been done. I then called

upon her mother who informed me where she was; I went there and she then confessed to me the whole story, viz. "That she had for two or three years then last past, kept private company with Dr. George Downer, that he had promised, and she expected to marry him—that on the first day of July, 1817, she became like to have a child by him, that he went away to Ohio and left her, that she had been sick and infirm and had lost it; and that Col. Halsey and old Dr. Downer had tried every method in their power to induce her to swear it falsely upon me, that she was determined not to do it, and for that reason had left the county." She then gave her deposition to that amount, dated in Hampton, May 23, 1818, and went to her uncles in Mass. She then wrote to James Cook, Esq. dated August 6th, 1818. "That she never had known any thing in my conduct unbecoming the gentleman, the christian or the clergyman, and that I was no way justly liable to reproach in any of those matters which some people had lain to my charge respecting her, and, says she, "I think it no more than fair to clear him of every thing of every name and nature which can involve him on my account.

ASENATH C. SMITH." †

In the month of March or April 1819, Asenath C. Smith returned to Griswold--her mother for many months had been sick with a hectic fever, which is a family complaint, and soon after died. Dr. Avery Downer was their family physician, was very unfriendly to me, and by misrepresentations had made them believe that I was their enemy, and would do them all the hurt I could. Maria was willing to go all lengths—he had made them believe, that Halsey and Lanman and he, did not want to hurt them, but to drive me out of the state and out of the ministry, and then was the time for them to make their fortunes.—Mr. Lanman would get from me every cent of property that I was worth in the world, and they should have it, and it never should cost them any thing, nor hurt them; and that it would be the most for their honor of any thing they could do, for the Bishop and all

† Was there ever before, such an infamous plan! or such a horrid persecution!!

his friends, and all the presbyterians and baptists would immediately take their part and become their friends, and they would be more respected and have more friends than they ever had in the world, or than any other girls in town. Soon after this, Col. Halsey and Dr. Downer came there and staid all night for the purpose of getting the said Asenath to swear her supposed child upon me, which she had before justly and truly charged upon the son of the said Downer. They took her into a private bedroom alone, and talked to her, they said, as friends, and urged and coaxed and flattered, and staid all night, and promised her riches, honor, protection, secrecy and safety, if she would swear to what they would tell her. At length she consented, and in the morning Col. Halsey dictated the story which they had agreed upon—Dr. Downer wrote it and she made oath to it. Soon after this, within a few days, Mr. Lanman came there, about *eight miles*, at about 2 o'clock P. M. took the said Asenath into their east chamber alone, and remained there until about nine or ten o'clock at night. She says, that he put his arms around her, and hugged her, and kissed her, &c. and promised her the same as Halsey and Downer had done before—that he said if I prosecuted her for perjury it must come through his hands as state's attorney, and he would pledge his honor and the honor of the whole state that he would stop it. She says that she told him that she could not in conscience testify as she had done before Halsey and Downer, for it was not true—then he told her she could and it never should hurt her ; that she need not and should not be called upon to testify publicly but only before a Justice and a few friends, and that it would be the best and most honorable thing that she had ever done in her life—the most for her honor and interest and for that of her family.

Col. Halsey was an old experienced lawyer and knew what would do and how to contrive. Dr. Downer was a learned, sensible man, a noted physician, and much looked up to. Bishop Hobart had neglected me and my parishes,—a hue and cry was raised—the congregational federalists considered me their political and reli-

gious enemy—I had built up an Episcopal Church among them where the service had never been performed before,—their cause was falling, jealousy and animosity were on the alert—Halsey had pledged his life and his honor to Asenath and Maria, (*and it was done before witnesses*) that it never should hurt them or cost them any thing—Mr. Lanman was a great beau, a senator of the United States, a Connecticut State's Attorney, he had been there, *eight miles* on purpose to see them, had been shut up alone with Asenath from two o'clock in the afternoon till nine or ten o'clock at night, he had put his arms around her, and hugged her and kissed her, (*he was a widower*) and promised her riches, honor, friendship, protection and even secrecy if she would swear these things upon me—she says she told him that they were not true and she could not in conscience swear to them; then he told her she could and it never should hurt her. Mr. Perry Clark, her uncle, was called in to hear the promises if she would swear against me, and all this is solemnly sworn to by their own wittnesses. Now let any young woman, like Asenath C. Smith, be courted for two or three years by a respectable young physician—let her meet with a misfortune and have it known and sworn to—let such men as Col. Halsey, *noted for his intrigues among women*—let such a man as Dr. Downer, who was then of respectable standing in society, of great art, intrigue and affability—let such a man as James Lanman, a Senator of the United States, a noted lawyer, State's Attorney, *a federal presbyterian church member* a very handsome young widower, very dressy, very gay, let three such men try their skill upon such a poor fatherless girl as Asenath C. Smith, let them engage her unprincipled sister Maria to assist them, and who can tell what they might not induce her to say or do? What might they not induce her to testify? During all this time I was in Hebron, a distance of 30 miles, had not heard that she had returned—was wholly ignorant of what was going on—and had no more thought they would bring a charge against me for committing a crime with her than any other person in the world.—*The whole plan was kept from me a profound secret* until I came to Po-

quatanic on my regular business, when I was informed that some plan was in motion relative to me and Asenath C. Smith, and Mr. Lanman was engaged in the business, I soon called him and found him hostile to a degree, that the whole plan was matured, cut, dried, prepared, and I was arrested.—In vain did I expostulate—in vain did I refer him to the investigation of the churches in that neighborhood—to the report of the committees, to the documents in my possession—in vain did I urge him to delay the time until I could furnish him with satisfactory evidence of my innocence—no ! the deadly blow was aimed—the whole plan was contrived and matured, little did I think or know that Halsey and Downer had been to see Asenath and staid all night, and that Lanman had been shut alone with her from two o'clock P. M. till ten o'clock at night—that Halsey had contrived and dictated the story which they wished her to testify—that Downer had written it and that Lanman and they had coaxed and flattered and hired her to swear to it. But Lanman now told me plainly *that I had done more injury to the presbyterian establishment of Connecticut than any man he ever knew, and that he was determined to drive me out of the ministry and out of the state.* It was not because I had committed any crime with Asenath C. Smith or with any body else, but because I had oppossed the federal presbyterian party in Connecticut, opposed to their taxing every body without their consent.

I acknowledged service, procured bail, agreed upon a day for a Court of Inquiry. The information was brought before Farwel Coit Esq. own cousin of Lanman, and was never known to decide a case against him or his wishes.—He was a warm federal presbyterian and particularly unfriendly to me for having established an Episcopal church in Jewitt City, among his connections. And most of them had turned presbyterians. The 29th day of April, 1819, was the day agreed upon for their inquiry, and the place was Joseph R. Willoughby's tavern in Norwich Landing—and I had about 10 days to prepare. Here is the most dreadful plot, plan, stratagem and conspiracy, that ever was formed against any man in any country.—After depriving me of my

just rights and privileges without hearing or trial, after harrassing and distressing me in law for almost 20 years without even a probable cause of action, after I had recovered a verdict of $600, against them for vexatious law suits—after having caused me to travel over a great part of the United States, at great pains and expense, in my own defence—after having been refused every overture of peace and reconciliation—after Bishop Hobart had, on my account, insulted and abused more than 4000 people in the eastern part of Connecticut, a conspiracy was formed, *a secret plan was devised*, and I was to be driven out of Hebron in less than one year. Ministers of the gospel and officers of public justice were in array against me—shall I like St. Peter, draw the sword? Shall I like the Vicar of Wakefield, take my bible in one hand, my gun in the other and demand justice or death? Shall I like St. Stephen, pray for my persecutors and murderers; or shall I like my blessed Saviour, open not my mouth to them? O, Almighty and most merciful God, be pleased, I beseech thee, to direct and assist me in all my doings, and in all my sufferings, with thy most gracious favour; give me all such things as are necessary and profitable to me; defend me from all such things as are hurtful either to my body or to my soul; and finally, by thy mercy, receive me into everlasting life through Jesus Christ my Lord, who hath mercifully taught and expressly commanded me and all others, that when we did pray we should say, Our Father, who art in Heaven, &c.

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## CHAPTER X.

### *COURT OF INQUIRY IN NORWICH, CONNECTICUT, APRIL, 29th,* 1819.

Present—Farwel Coit, *a Justice of the Peace for New-London County.*

*James Lanman Esq.* County Attorney, and

*Col. Halsey*, associated with him.

*I, Ammi Rogers,* was called and answered.

*Mr. Lanman* then read his complaint against me, which was couched in language so very obscene and offensive that I am absolutely ashamed to repeat it, but was well calculated to sour and prejudice the minds of the public against me before I was heard—nay, in the minds of the federal presbyterian establishment in Connecticut, I ought to be condemned right or wrong. The crimes charged upon me were,

1st. That I had in the town of Griswold, county of New-London, and state of Connecticut, on the first day of July 1817, committed a crime with *Asenath Caroline Smith,* a single unmarried woman, of that town, by which she did then and there become like to have a child by me. And 2d, That she had, by the use of means used with her by me, lost that said child.

To these charges I pleaded not guilty either in whole or in any part.

*Calvin Goddard Esq.* one of the noted Hartford Convention men, a strong federal congregational presbyterian, and who was strongly opposed to me in politics and religion ; but who, I charitably hoped, would not betray the cause of his client—and *Jacob B. Gurley Esq.* of New-London were my counsel. They informed me that any attempt to counteract any complaint of that kind brought by James Lanman before his cousin Farwel Coit Esq. would be absolutely unavailing ; but that it might be well to know their testimony and prepare for a trial before the Superior Court.

*Witnesses on the part of the prosecution.*

*Asenath Caroline Smith,* was the first witness called and sworn with her sister and others. She testified that the charges just read by Mr. Lanman against me were true, and then stated the circumstances.—But afterwards she confessed that the whole story was false—that it was contrived and made up by Col. Halsey, Dr. Downer, and James Lanman—that one of them dictated it, the other wrote it, and that they and James Lanman had over-

persuaded and hired her to swear to it, and that it was not true and they knew it !!

*Maria A. Smith*, the supposed sister of the said Asenath, was the next witness. She said that I had courted her sister, and she expected I would marry her—that I came there on a certain night, at a late hour and advised her sister to run away, and that on the next day Andrew Clark carried her away, &c.—(She afterwards made oath before Dennison Palmer Esq. a justice of the peace, that her whole testimony before Esq. Coit at this time, was contrived and made up by Col. Halsey, Dr. Downer, and James Lanman—that it was entirely false and they knew it, but that they had been over-persuaded and hired to come there and swear to it.)

*Dr. E. B. Downing* was the next witness. He testified that he had at some time in Griswold, delivered Asenath C. Smith of a dead child— that it was so putrefied that he could give no account of it, and that it was immediately destroyed—that he saw no mark of violence upon it, and that it might have been produced by sickness, infirmity or accident—that he did not hear my name mentioned, and that he did not know that I was in that part of the state at that time—*He was of the Lanman party, a violent federal presbyterian, and would have been willing to have me destroyed right or wrong.*

*Samuel Wheeler*, a negro boy, testified that one morning, at sun about half an hour high, he was sent to Mr. Clark's to borrow a bag, that they sent him up stairs—that he looked through the crack of a door and saw Asenath and me in bed together. Question by Mr. Goddard.—Did you go into the chamber? Answer—No. Q. Were they covered up in bed? A. Yes. Q. How far was the bed from the door? A. Clear across the chamber. Q. Was it a large chamber? A. It was. This same negro has since justly suffered two year's imprisonment in Newgate state prison at Simsbury Mines for breaking open a store and stealing in North Stonington, Con. *He was a suitable witness to be employed in this case by Halsey, Lanman and Downer ;* "birds of a feather will flock together." Mr. Clark testified that the said negro was brought up within about 40 rods of him, that

he always considered him to be a most notorious liar and a thief; that he had no knowledge of having sent any one into his chamber, at any time, after a bag; for that he always kept his bags, not in his chamber, but in his corn house; and that he thought no confidence ought to be placed in his testimony.

*Elisha Geer*, grand-father of the said Asenath, was the next witness. He testified that he lost his wife by death, that I preached a sermon at his house on the occasion—that afterwards he lost his only son and I preached a sermon on that occasion also—that he pastured my horse when I was in Jewitt City, and I was frequently there; but as for the crimes now charged upon me he never knew any thing about them, nor heard any thing about them till very lately—about two years after they were said to have been committed.

*Mr. Perry Clark and his wife*, testified that they lived in the same house with Asenath, that they never knew or heard of the crime now charged upon me until shortly before that time—that is two years after when Col. Halsey and Dr. Bowner came there and staid all night.

*Welcome A. Browning and Wife*, testified that they lived near neighbors to the said Asenath—that they never knew nor heard any thing of the charges now brought against me until within a short time—that the black fellow who testified was a poor, mean, lying thievish negro and that they could not believe him when he was sent on a common errand, and that they placed no confidence in his story—he was their negro and lived with them.

*Some of the Brewsters and the Widow Lester*, strong federal presbyterians, testified that they lived in the neighborhood of the said Asenath and Maria, that they knew nothing against their character as to truth and veracity, (but on trial I was informed that they refused to testify any such thing, and on that account they were not subpœnied.)

*Witnesses on the part of the accused.*

*James Cook, Esq.* was the first witness. He is a man who is one of the first as to character and standing in

that part of the country; the first select man of the town of Preston, often a member of the Legislature from that town, a justice of the peace, &c. &c. He testified that Mr. Peleg Rose and he were a committee appointed by and in behalf of the church in Poquatanic to inquire into the truth of the reports, which are now charges against Mr. Rogers, that they went to the house of Mr. Elisha Geer, where the young woman resided, and made diligent inquiry and full examination of the said Asenath, of her mother and sister and grandfather—that they all declared that the reports were wholly false and malicious, that Mr. Rogers had never kept private company with Asenath, that they never had reason to think that he intended to marry her, that he never had conducted any way improperly there, that they knew nothing and could say nothing against him, and that the whole story was a lie; that he then wrote and they signed the following certificate,* that they then called on Welcome A. Browning and wife, stated their business and made diligent inquiry of them, who declared that they knew nothing and had heard nothing of the reports, that Mr. Rogers always appeared like a gentleman and acted like a gentleman, and that they could say nothing against him—that they then went to Mr. Ebenezer Clark's and stated their business to them and made diligent inquiry and could find nothing against Mr. Rogers—that they then returned and reported to the Church that they had been in person to the place where the ill conduct was said to have taken place, that they had diligently inquired of the person implicated, and of all the family, and of the neighbors, and that they found the charges now against Mr. Rogers to be WHOLLY FALSE and that they ought not to be regarded, and their report was unanimously accepted by the churches.

*Griswold, January 5th, 1818.—We the subscribers, hereby certify, that the Rev. Ammi Rogers has occasionally visited our family two or three years past; when we had sickness and death in the house and at other times; that we have always considered him a worthy gentleman, an exemplary man, a faithful good Clergyman, and not justly liable to reproach for any impropriety of conduct—signed by Asenath C. Smith, *the principal witness*, Anna Smith *her mother*, Maria A. Smith, *her sister*, Elisha Geer, *her grandfather*, Perry Clark, *her uncle*, Sophia Clark, *her aunt*, Lester Clark, *her cousin*, all residing in the house with her.

*Mr. Peleg Rose*, the next witness was a very respectable man, one of the vestry of St. James' Church in Poquatanic, and a committee to go with James Cook Esq. to inquire into the truth of the charges now against me, *testified* that he did go with said Cook and that the facts were as he had stated them, and that from said inquiry he was fully satisfied that the charges against me were utterly and absolutely false and ought not to be regarded.

*Mrs. Priscilla Cook*, wife of James Cook, Esq. is a very respectable woman, a professor of religion, and would be an ornament in any christian church, *testified* that from her own personal knowledge, and other circumstances, she had no reason to believe, and did not believe that the testimony of Maria A Smith then given in court was true, and stated wherein it was not true.

*Mr. Enoch Baker*, is one of the vestrymen of St. George's Church in Jewitt City, a very respectable man and as much to be believed as any other man in town, tesfied that a report was put in circulation, as near as he could find out, by Col. Halsey and Dr. Downer, that Asenath C. Smith, who resided within about one mile of Jewitt City, had been like to have a child by Mr. Rogers and had lost it by his means, that a meeting of the wardens and vestry of the church in Jewitt City was called to inquire into the truth of this report, that Mr. Peleg Fry and he were appointed a committee for that purpose, that they went in person to the house where she resided and made full and fair examination, and inquiry of her, of her mother and grandfather, and of Mr. Perry Clark and his wife, and of his neighbors, and that they found the reports, now charged against Mr. Rogers, *to be wholly false and malicious and ought not to be regarded*, and they so reported to the church and it was by them unanimously accepted.

*Question by Mr. Lanman.* Did Mr. Rogers go with you when you made this inquiry?

*Answer.* He did not, nor do I know or believe that he was at that time in this part of the state, or had ever been informed of what was going on.

*Mr. Peleg Fry*, is also one of the vestry of St. George's

church in Jewitt City, is a respectable man and as much to be believed as any other man, testified, that he was a committee with Mr. Baker, that he went with him, that his statement was true, and that he had no knowledge or belief that Mr. Rogers was in that part of the state, or knew any thing of it.

*The following documents were then read and delivered to the justice and Lanman, as evidence in the case, by consent of counsel.*

1st. The deposition of the said Asenath wherein she did, the year before, make solemn oath, that for two or three years last past, she had kept private company with Dr. George Downer, that in hope and expectation of being married to him, she did on that very first day of July 1817, become like to have a child by him, and that she lost it by sickness, infirmity, &c.

2d. The certificate of Elisha Geer and family, and of Perry Clark and family, in which, the year after she was said to have been delivered of the supposed child, they cleared me of these charges, or of any other impropriety of conduct.

3d. The letter of the said Asenath, dated August 6th, 1818, to James Cook, Esq. in which she says, whatever misfortunes may have befallen her, they are not justly chargeable to Mr. Rogers.

4th. The certificate containing the report of the committee of St. George's church, in Jewitt City ; that they had been in person to the house of Elisha Geer, &c. the same as Mr. Baker, and Mr. Fry now testified.

5th. The unanimous vote of the wardens and vestrymen of St. George's church, accepting and approving of the said report.

6th. The deposition of Capt. Thomas Miller, in which he testified that he heard Ebenezer Lathman agree with Mr. Rogers to be in Jewitt City about the last of October, 1817, and to bid off some of his property, which was to be sold at auction.

7th. The deposition of Curtis Hickox, Esq. in which he testified, that on that very first day of July, 1817, when I was accused of committing that crime in Griswold, I was at his house in Washington, one hundred

miles from Griswold, that he then and there paid me $40, in money, and took my receipt in full, dated at his house, one hundred miles from Griswold, on that very first day of July, 1817.

8th. The deposition of Dr. Wells Beardslee, in which he testified that I was in Kent, (near Washington,) one hundred miles from Griswold, on the first day of July, 1817, and for some time before, and that I was not in Griswold.

9th. The deposition of Homer Swift, Esq. in which he testified the same as Dr. Beardslee.

*Derby, April 21st*, 1818.

10*th*. *Certificate of Mr. Joel Chatfield.*—I do hereby certify that I have been one of the wardens of the Episcopal parish of Union Church, in Derby, for many years last past, and was one of the committee who employed the Rev. Ammi Rogers to preach in said church, which he did a part of the time for about seven years; that I have been personally and intimately acquainted with him for about 14 years last past; that about seven years of that time he made my house his home, and boarded in my family, when he was in the parish, and has occasionally made my house his home ever since, and that I have always found him a very able, faithful, pious and exemplary clergyman; a man of truth, honor and strict integrity, and no ways justly liable to reproach for any immorality or impropriety of conduct; that I have been a member and attended several of the conventions of the Episcopal church, in the state in which the case of Mr. Rogers was attempted to be discussed, and from what I myself have seen and heard in said conventions, I am fully convinced, that the ecclesiastical proceedings against him, have been not only unconstitutional and void, but unfair, oppressive and cruel in the highest degree. JOEL CHATFIELD.

*In presence of Lemon Chatfield, Stoddard Chatfield, &c.*

11th. *Thomas Wells*, of Hebron, in the county of Tolland, and state of Connecticut, of lawful age, deposeth and saith, that he is one of the wardens of St. Peter's Church, in said Hebron; that he has been well ac-

quainted with the character of the Rev. Ammi Rogers for between 25 and 30 years last past; that he had relations and friends who lived under the ministry of the said Rogers, in the state of New-York; that he himself was there, and that he considers the character of the said Rogers to be and to have been good; that the said Rogers has resided and preached in said Hebron a considerable part of the time for between five and six years last past, and is now the settled minister of the Episcopal church in this place; that the deponent has usually attended all the society and church meetings of said church; that in those meetings he has never known or heard of a vote or voice against said Rogers, except one man, who has long since sold his property and gone off.—The deponent further says that he has attended the convention of the Episcopal church in this state, and has made particular inquiry, and also when he was a member of the legislature of this state last fall at New-Haven, he made inquiry, and is fully satisfied that nothing has appeared in any proper manner, to the disadvantage of the said Rogers; and the deponent says, that he considers the character of the said Rogers, among his parishioners and most intimate acquaintance, to be, and to have been good, as a minister, and as a man, and equal to that of ministers of the Gospel in general: and further the deponent saith not.

Dated at Hebron, the 26th day of April, 1819.

THOMAS WELLS.

*Tolland County, ss. Hebron, April 26th*, 1819.

Personally appeared Thomas Wells, signer of the forgoing deposition, and made solemn oath that the facts therein stated, were the truth, the whole truth, and nothing but the truth.

Before me, STEWART BEEBE, *Justice of Peace.*

Opened in Court. F. COIT, *Justice of Peace.*

*Hiram Haughton*, of Hebron, in the county of Tolland and state of Connecticut, of lawful age, deposeth and saith, that he now is, and for many years last past has been one of the wardens of St. Peter's church in said Hebron; that he has been well acquainted with the character of the Rev. Ammi Rogers ever since he has

preached in said Hebron, and that he considers it to be good. The deponent says that the said Rogers has resided and preached a considerable part of the time, for between five and six years last past, and is now the settled minister of the Episcopal church in this town; that ever since the said Rogers has preached in said Hebron, he has made his, the deponent's house, his home, and has boarded in his family when he was in the parish; and that he considers the conduct of the said Rogers, as a minister and as a man, publicly and privately, to be good. The deponent says, that he has generally attended all the society, and church meetings of said Episcopal church; and that in these meetings he has never known nor heard of a hand or a voice against said Rogers, except one man, who has long since sold his property and gone off; that he considers the conduct and character of the said Rogers, among his parishioners and acquaintance, to be good, and equal to that of the ministers of the gospel in general: and further the deponent saith not.—Dated at Hebron, the 26th day of April, 1819.

HIRAM HAUGHTON.

*Tolland County, ss. Hebron, April 26th*, 1819.

Personally appeared Hiram Haughton, signer of the foregoing deposition, and made solemn oath that the facts therein stated, are the truth, the whole truth, and nothing but the truth, before me,

STEWART BEEBE, *Justice of the Peace.*

*Shipman Haughton*, of the town of Hebron, in the county of Tolland, and state of Connecticut, of lawful age, deposeth and saith, that he has been well acquainted with the character of the Rev. Ammi Rogers for more than twenty years last past: that he had brothers and sisters, and relations, who lived under the ministry of the said Rogers, while he resided in the state of New-York; that he himself was there, and from his own knowledge, and from the best information which he has been able to obtain, the character of the said Ammi Rogers is good as a minister, and as a man, and as a christian, &c. (the same as that of Mr. Wells and Mr. Hiram Haughton, and swore before the same Justice of the Peace, at the same time.]

The case was submitted to the justice without argument; and he, after some deliberation ordered me to be bound over in a bond of $750, with good and sufficient security, for a trial on the said complaint, before the then next Superior Court to be holden in Norwich, in September then following; and I was allowed five days to go among my acquaintance and procure bail or security for my appearance—I suppose in the hope that I would run away. Thus my destruction as a minister, which had been attempted for almost twenty years, was now likely to be effected. Bishop Hobart would be justified in his neglect of me and of my parishes. Bishop Jarvis' friends would exult in their success: my parishes were mortified and confounded, and I was in distress. I immediately resigned my parishes and declined all ministerial duties, except on extraordinary occasions. I procured bail and prepared for trial. *Let me pray.*

O, Father of mercies and God of all comfort, my only help in time of need, look down from heaven I humbly beseech thee, behold, visit and relieve me; look upon me with the eyes of thy mercy, comfort me with a sense of thy goodness, preserve me from the temptations of the enemy, give me patience under my affliction. Thou O God, who knowest the hearts of all men, knowest that I am not guilty of the crimes charged upon me; in thy good time deliver me in thy righteousness; forgive the dreadful perjury and the subornation of perjury committed against me: of thy great mercy forgive my enemies, persecutors and slanderers, and turn their hearts; lift up the light of thy countenance upon me, and give me peace through Jesus Christ our Lord. Amen.

Our Father who art in heaven, &c.

"False witnesses with forged complaints,
Against my truth combin'd;
And to my charge such things they laid,
As I had ne'er design'd.

The good which I to them had done,
With evil they repaid;
And did with malice undeserved,
My harmless life invade," &c,
*35th Psalm 2d part in the Prayer Book.*

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## CHAPTER XI.

### *PERSECUTION.*

To impeach a court of Justice is not my intention, where there is no abuse of power. To err is human, to retract known error is noble, is manly, is generous; but with the evidence laid before the court of inquiry, where is there any man of good sense and strict integrity, if he were unprejudiced, would have bound a respectable clergyman to trial for crimes so enormous, and supported by testimony so doubtful? And where is there another state's attorney who would have gone eight miles, been shut up alone with a young woman, in the situation of Asenath, from one or two o'clock in the afternoon until nine or ten o'clock at night, and there advised, persuaded and urged her to bring forward charges of that nature, and expose herself to everlasting dishonor and contempt!—for if their story which she related were true, and she had consented to what was alledged, where is the woman on earth that would have told it? *If it were not true*, who would have told such a thing against herself? The story in itself, whether true or false, is disgraceful, and any woman kind who would tell it, ought to be despised and not to be believed, one way or the other; yet Larman could say to this unfortunate girl, *that it would be the best and most honorable thing that she could do;* that it never should hurt her, nor cost her any thing, that she should be protected, and that she need not, and should not be called upon to testify publickly in the case; she followed his advice and broke her peace of mind forever, and brought everlasting disgrace and ruin upon herself and others, and what good, what profit, what advantage has she, or the public derived from it!

Let others take warning from this example, never to say or do that at one time, of which they would have a just cause to be ashamed at another.

Within a few days after I was bound over, I called on Farwell Coit, Esq. at his house in Norwich, and requested him to return to me the foregoing papers, which I had delivered to him at the binding over; at that moment Mr. Lanman came in and directed him not to give them up, and insulted and abused me in that manner, of which any gentleman would be ashamed. Coit *refused to give up the papers* on the ground that it was his duty to keep them for the trial. Asenath was confined to the house of widow Lester, a strong presbyterian woman, of violent passions and prejudices in Griswold, and was guarded day and night, and forbidden to see me or any of my friends, or to speak, or to have any communication with us. I sent counsel to converse with her, but he was refused a sight of her.—Maria was gone off to parts unknown to me. I received proposals which are said to have come from Col. Halsey, that if I would pay him 400 dollars, the matter should all be hushed up, and no more done about it. I wholly refused to pay one cent, trusting that my righteousness would yet break forth as the noon-day. For about four months, Asenath was kept and guarded in this way, when she had an opportunity of going privately on a visit to Hampton, about fourteen miles.—This was soon communicated to me; I immediately went to see her. At first she was frightened and retired; within a few moments she returned with tears of repentance confessing and lamenting that she had been over-persuaded, and wickedly induced by threats and promises to lie and swear falsely against me; that she had never enjoyed one moment's peace of mind since; but what to do she did not know; if she did not testify again at the trial as she had done, she would be prosecuted for perjury and suffer all its penalties; if she did, she should perjure herself again; that she knew, that I knew, and God knew, that what she had testified against me was false, and that she should be glad to retract, and make amends to the utmost of her power, if she could be protected.

She then went before a justice, wrote with her own

hand, subscribed and made solemn oath to the following DEPOSITION, directed to the Superior Court of Connecticut, to be holden in Norwich, September, 1819, and immediately left the state.

I, Asenath C. Smith, of the town of Griswold, in the county of New-London, and state of Connecticut, of lawful age, depose and say, that the information given, and the complaint made by James Lanman, Esq. attorney for the state of Connecticut, to Farwell Coit, Esq. a justice of the peace, dated Norwich, April 12th, 1819, against the Rev. Asami Rogers and his conduct towards me, was then, and now is wholly, utterly, and absolutely false and unjust; and I depose and say, that the testimony which I gave before the said Farwell Coit, Esq. on the 29th day of April, 1819, was procured and dictated, and I was induced by Col. Halsey, Dr. Downer and others, who overpersuaded and induced me to say what I did, and for which I am now sincerly sorry, and now confess that my testimony on that subject was wholly occasioned by them, and that it was unjust and wrong.

ASENATH C. SMITH.

Windham county, ss. Windham, Sept. 2d, 1819. Personally appeared the above named Asenath C. Smith, who subscribed and made solemn oath to the truth of the foregoing deposition in due form of law, before me.

ABNER ROBINSON, *Justice of the Peace.*

Within 20 days after the foregoing deposition, Maria, of her own free will and accord—without my knowledge and when I was not within about 30 miles of her, went before a Justice, and gave the following deposition, viz.

*To the Hon. Superior Court*, &c.

I, Maria A. Smith of Griswold, New-London county, and State of Connecticut, of lawful age, depose and on my oath say, that I very much regret that I, and my Sister, Asenath C. Smith, were over-persuaded to testify to what we did before Esq. Coit, against Mr. Rogers, and I cannot conscientiously say it again, though I do not intend to implicate myself; I have no reason to believe that the charges against Mr. Rogers by my sister are

true, nor have I any personal knowledge of any improper conduct of Mr. Rogers; I never heard my sister mention these charges against Mr. Rogers until after Col. Halsey and Dr. Downer came to our house and staid all night. A few weeks after my mother's death which was in May last, my sister begged of me my advice as a friend, whether it would not be best to leave this place. As we were in bed together one night, she introduced the subject in a very feeling manner, and expressed much sorrow for saying what she had. She said that the complaint against Mr. Rogers respecting her was not true, and that she never should say it again; she told me that she felt conscious that she had injured Mr. Rogers through the persuasion of Col. Halsey and Dr. Downer and others. I heard them urge and pursuade her to testify against Mr. Rogers contrary to what she told them was her judgment and inclination; I heard Col. Halsey say to her, I pledge to you my life and honor, that it never shall hurt you, it will be more for your credit, shall cost you nothing, you will have more friends, you shall be protected, &c. I further depose and say, that on the aforesaid night, my sister did acknowledge to me, that the letter received by Capt. Cook was her letter, and that she wrote it; that I have heard my sister several times mention the subject of Mr. Rogers being wrongfully accused by, and concerning her, that she seemed very sorry, mortified, and ashamed for what she had said and done; and I depose and say, that I am very sorry that I was over-persuaded to say that which has caused me much inconvenience and trouble, though I do not intend to involve myself in any contradictions, or any more law business. And further the deponent saith not.

MARIA A. SMITH.

New-London County, ss. Griswold, Sept. 22d, 1819.

Personally appeared the above named Maria A. Smith who hath written and subscribed the foregoing deposition,

and made solemn oath that the same contains the truth, the whole truth, and nothing but the truth.

Before me, DENNISON PALMER, *Justice of the Peace.*

## SUPERIOR COURT,

*County of New-London, September*, 1819.

The case of Ammi Rogers was called. I was present with witnesses, and with the foregoing depositions of Asenath C. and Maria A. Smith; they had also each of them written to Calvin Goddard, Esq. who was counsel for me, and to Mr. Lanman also, and confessed to him in their hand-writing, and in the fullest terms my innocence of the crimes and misconduct which they had been wickedly induced to charge falsely upon me.—I was prepared for trial. *Mr. Lanman moved to have the case continued. Mr. Goddard for reasons unknown to me, did not object, and the case was continued;* but no further bonds were required, and it was supposed that the case was dropped or dismissed.

## SUPERIOR COURT.

*New-London County, Norwich, January*, 1820.

Present, the Hon. JEREMIAH G. BRAINARD, *Judge.*

Col. Halsey and Jirah Isham, Esq. counsel for the state, in the absence of Mr. Lanman. Calvin Goddard, Esq. and Jacob B. Gurley, Esq. counsel for me. The first day of February, 1820, was assigned for the trial.

My witnesses were collected, my testimony laid before the Justice at the binding over was in his possession; the deposition of Asenath C. Smith before Abner Robinson, Esq. and the deposition of Maria A. Smith before Denison Palmer, Esq. and their letters to Mr. Goddard, were all ready. Col. Halsey had subpœnaed about forty witnesses on the part of the state, and they were present; not one of them knew the truth of a single fact charged in the complaint. The case was called; I answered, *and put myself on my country for trial;* the Jury were impannelled, sworn and paid. The case was now in their hands, and they were under solemn oath to return a verdict, according as the evidence should then be delivered in court; and I was actually in jeopardy.

*Elisha Geer* was the first witness who was called and testified: Mr. Gurley asked him if he knew that any crime now charged upon me before the court was true: he testified that he did not. Mr. Gurley then said, if there be any witness present, who knows any one crime charged in the information against my client to be true, let him come forward and testify. It is not yet proved that a crime has been committed by any one, and I may now as well as any time make an objection. May it please the court, I do now object to any testimony in this case until the main facts charged be first proved. I submit to the court, if it be not contrary to the established law of evidence, to admit colateral testimony until the main facts charged be first proved. Mr. Isham replied, that the main witnesses to the crimes charged, were, by the accused, got out of the jurisdiction of the court, and their testimony could not be had, that in such a case, it was admissible to prove what they had testified at the binding over, and cited one or two authorities to prove it: and moved that testimony to that amount be then admitted. Mr. Gurley objected first, that the law had provided means whereby witnesses might be put under recognizance to remain in the state and testify their knowledge in a case which was pending, and if the counsel had neglected that duty, the maxim in law would apply, viz. that no man shall take advantage of his own wrongs; secondly, he said it was not yet proved that the witnesses were got out of the jurisdiction of the court by his client, and that was an offence which was not before the court, and he objected to any testimony to prove it. The question now before the court, and which I wish to have decided is, shall colateral testimony be admitted until the main facts be first proved? The court replied, *it is manifestly contrary to the law of evidence to admit testimony to prove the circumstances of a crime until it be first proved that there has been a crime;* in this case there is no evidence that a crime has been committed by any one; and until these facts be first proved it is inadmissible to prove any circumstances; the testimony cannot be admitted. Mr. Ishman then moved to have the case continued. Mr. Gurley objected, that the

case was now before the jury, and that they were sworn to give a verdict : that the case had been continued on the part of the state once before : that the constitution had provided that every person who was accused should be entitled *to a speedy trial ;* and that no person should *be put in jeopardy twice* for the same offence ; that if they were not ready for trial, why did they open the case, and that it was wrong to keep any one under bonds from month to month, from term to term, and from year to year ; that he did object to the continuance of the case, and if it were taken from the jury it was without his consent. The court observed that the admission of hearsay testimony in certain cases was novel in this country, that he felt a delicacy in deciding it without the opinion and advice of the other Judges ; he therefore should continue the case.

My bail was bound with me, in a bond of $750, that I should appear and answer to the charges against me, before the Superior Court in New-London County, in September, 1819. This I did. The case was then continued, without my consent, to January, 1820, but no further bail was required ; I, however, appeared, answered, put myself out of the hands of my bail and on my country for trial, *and had a trial ;* the case was taken from the jury, and continued again without my consent, until the next September, but no further bail was required ; and for that reason, and for the objections made by Mr. Guerley, I did suppose the question to be tried was merely a question of law, *and that I could not be put in jeopardy twice for the same offence ;* and especially as it was well known that the witnesses, on whose testimony I was bound over, had retracted, and under oath confessed my innocence, and exposed the circumstances which induced them to accuse me falsely.

## THE TRIAL.

STATE OF CONNECTICUT vs. AMMI ROGERS. } *Superior Court, New-London County, October 5th, 1820.*

*—PRESENT—*

Hon. ASA CHAPMAN, *Judge*, (alone.) *
James Lanman, Esq. County Attorney,
Jeremiah Halsey, Esq.
Jirah Isham, Esq. } *Counsel for the State.*

Calvin Goddard, Esq.
William P. Cleaveland, Esq.
Jacob B. Gurley, Esq.
George Hill, Esq. } *Counsel for the accused:* the two first were active, the last advisory.

I, Ammi Rogers, was called, and answered to this case in September, 1819; then plead not guilty, either in whole or any part. The case was then on motion of Mr. Lanman, continued to January term in 1820. I appeared and answered again, and plead not guilty as before; put myself on my country for trial; the jury were empannelled and sworn; about forty witnesses on the part of the state were sworn. Elisha Geer testified; and it was enquired if any one present knew the truth of the facts charged upon me; they did not. Two important questions were then decided by the court; first, that it was contrary to the law of evidence to admit collateral testimony until the main facts charged be first proved; secondly, that hearsay testimony could not be admitted in a criminal prosecution. The counsel for the state again moved to have the case continued; my counsel objected; the court overruled, and the case was taken from the jury without my consent; and they could not render that verdict which they had just sworn in the presence of the everliving God, that they would do.

On the 5th day of October, 1820, in New-London, in the County of New-London, the same case was again

*This is the very same person who had sued me nine times for the same pretended trespass and for almost twenty years had been my particular enemy.

called, and I again appeared, and answered; and the fourth time plead not guilty either in whole or in any part, viz. before the justice at the binding over, before the Superior Court in Norwich, September, 1819, before the same Court in January, 1820, and now again in New-London, October, 1820. The following Jury were empannelled and sworn, viz. John P. Trott, Charles Butler, Charles W. Wait, Eli Beardslee, George Raymond, Comstock Dart, James Mitchell, David Patten, Thomas Palmer, Simeon Chesebrough, Griswold Avery, Jr. Caleb Lyon.

The clerk then read the following information.—

*To the Hon. Superior Court, &c. in New-London County, &c. the same as before the Justice, Page* 86.

*The witnesses on the part of the state were called and sworn.*

It was expected that Mr. Goddard would have made a challenge, that if there were any witnesses present who knew and would testify, that I ever had committed these or any other crimes, with Asenath Caroline Smith, they would then come forward and testify, and that he would object to any testimony in the case until that was done. Would not any lawyer who was true to his client and sincerely intended to defend him, have done this? I appeal to every gentleman of the Bar; would not you have done it? In this case, Asenath, who was then in town, must have been brought forward and she would have exposed the whole plot, or I must have been acquitted with honor. But my counsel, in whose hands I had placed myself, my cause, my character, my profession, my liberty, my all, for reasons unknown and unexpected to me, did not take that stand; in fact I was deceived and betrayed by my own counsel.

*Elisha Geer* was the first witness. Mr. Goddard informed the court that this case had been once committed to a jury, witnesses were sworn and examined, and was opened on the part of the state, and the accused was actually in jeopardy, that the case was taken from the jury without consent; and by the constitution of the United States no person could be put in jeopardy twice for the same thing or on the same charge. The court decided that no one could be considered as having been in jeop-

'ardy until a verdict had been rendered. The counsel did not object to the trial, *on the statue of limitation* of which I was at that time ignorant; the crimes alleged were outlawed by the state law of Connecticut. Mr. Geer testified the same as in page 88.

*Question by Mr. Lanman.* Do you not know that the prisoner was courting your grand-daughter? Mr. Goddard objected to the question as altogether irrevalent: it has nothing to do with the case on trial; we presume that it is no part of my client's offence that he was courting this girl, if it was true; courting is not an indictable crime, it constitutes no part of the offence charged in the information. Mr. Lanman replied, it certainly is admissible, to shew the nature of the intimacy which subsisted between the prisoner and this young woman; it shews the power and opportunity he had to commit the crimes alleged against him, and the inducement he had to act; it is furnishing some presumption that he did commit the crimes charged. Mr. Goddard replied that there was no evidence before the court that any crime ever was committed by any person with this young woman, or with any body else; and I do object to any testimony to prove the circumstances of a crime, or the inducements to commit a crime, until it be first proved that there has been a crime. The court overruled and directed the witness to proceed: *directly contrary to the decision of Judge Brainard in this very case only the term before.* Mr. Goddard then informed Mr. Lanman and the court, that Asenath C. Smith, was then in town; and it remained with her to say whether the charges were true or not. The court directed the witness to proceed. Mr. Goddard objected—the court told him to go on. Mr. Geer then said, I had no doubt that the prisoner was courting my grand-daughter; they appeared like it and were very fond of each other, and I verily believed that he intended to make her his wife. This witness did not pretend to have any knowledge that any crime charged in the information was true, and his testimony was directly contrary to what he and all the family had assured Mr. Rose, and others. (See pages 89 and 90.)

*Dr. E. B. Downing* was the second witness; he testified the same as in page 87.*

*Maria A. Smith* was the next witness; she was the *supposed* sister of the said Asenath, then about twenty-one years of age, and between two and three years younger than the said Asenath; she was tall and a good figure, very handsome, had a better education as to learning than common; she dressed well and appeared well, and was very fluent and impressive in speech, *but was a most notorious liar, and said to be unchaste.* She began by saying, *I have told so many different stories and contradicted myself so often on the subject now before the court, that I did not think my testimony would be received.* Who then ought to receive it ! ! She made solemn oath that she did not think her testimony would be received. But the court directed her to proceed. She then testified that she first became acquainted with me in August, 1815, and told a story about my courting her sister, that she had been to Massachusetts, that between Mr. Mercer's, and Mrs. Eaton's, I took her into a most dismal swamp, in a dark night, and there extorted from her a promise to give a deposition in my favor—(human language never uttered greater falsehoods!) yet the court would and did receive it, and on it I was condemned! shame !—shame on the court, and shame on all who will uphold such conduct! The excitement of Anti-Masonry against Masons is not to be compared with it ! Who may not be ruined in this way.

She testified that I had kept private company with her sister, from about Christmas, 1815, to October, 1817; that she had seen us in bed together ; that in October, 1817, I came to their house one Tuesday evening, and remained shut up in a chamber alone with her sister day and night, until Saturday morning ; that the door was kept fastened, and none of the family were admitted ; that on Thursday evening she and her mother heard a

*The wife of Wilcome A. Browning, a very respectable woman, testified that she lived within about 40 rods of Asenath, that she was there when Doct. Downing came, and staid there until 10 or 11 o'clock at night, that she had no reason to believe that his testimony was true, that she was there and had the means of knowing, and she never had suspected or heard of such a thing until about two years afterwards.

most dismal screech, and ran up stairs to know what was the matter ; that the door was fastened and they demanded admittance, and after some delay they were admitted, when they found Asenath lying on the bed, and me standing by her holding a sheet over her head, and said she had got hysterics, and I would take care of her, and they went down and left us. [Nothing could be more false, and it is fully *contradicted by Perry Clark, Sophia Clark, and Lester Clark, under oath, but their testimony could not be had on trial.*]—That on Saturday morning I went from there, and the next week Doct. Downing came there and she was delivered of a dead child,[*See her deposition before Denison Palmer Esq. page* 93] that on the Saturday night before the first Monday in May, 1818, I came to their house about 12 o'clock at night, when they were in bed, that I staid about three hours, and advised Asenath to go away—(this is fully contradicted by Esq. Cook and his wife,) and the next day Andrew Clark conveyed her to Hampton.

At this time Mr. John C. Baker, who was one of their witnesses, came and informed me privately, that Mr. Lester Clark had returned to Griswold, and desired him to inform me, that he knew that which would wholly destroy the testimony of Maria A. Smith, and that if he was sent for he would come and testify. I then said to the judge, there is now a witness, within a few miles of this place, and within the jurisdiction of this court, whose testimony is necessary in my defence ; I am now at the bar on trial, and have it not in my power to send for him, I therefore pray the court to send for him. Mr. Lanman objected. I replied that I was then on trial and had it not in my power to send. And on that ground I pray the court to send. *The court wholly declined*, and directed them to proceed without him. Was there ever such a thing before ?

*Andrew Clark* was the next witness. The third of May, 1818, I think Asenath asked me to carry her to her uncle's in Windham. I carried her there, and she paid me out of a two dollar bill. By Mr. Lanman.—Have you any knowledge that Rogers came to your house to court Asenath ? Ans. I do not know ; he was there

frequently, and they appeared fond of each other. By Mr. Goddard.—Is Asenath subject to fits ? Ans. She is. By the same.—Had she any fits a short time before the noise was said to be heard in her chamber ?—Ans. I think she had, not a great while before that time. By the same.—Do you think within six months ? Ans. I should think she had within that time. [Perry Clark, Sophia Clark, and Lester Clark, have testified since the trial, that they never knew me to be shut up with Asenath a day or night in the world ; that they never knew or heard of such a noise at their house as Maria described, until about two years afterwards ; that at the time the noise was said to be heard, they well remembered that Asenath was sick, and had fits, and fell from her bed on the floor, and Lester then offered to go after a doctor for her, and her mother objected. They all swear that in the summer and fall of 1817, Asenath was very sickly, weakly and unwell, and had fits : and both before and since the trial she has testified that by these means, she supposed, she lost her child, if she ever was like to have one, (for she never saw it and never knew any thing of it only by hearsay,) she was in town ready to testify the same on trial.]

*Dr. Ira Daniels* was the next witness : He had been a baptist by profession, but had left their communion, and had espoused the cause of Socinianism or deism. He had brought Maria to court, was much *in her private company*, but knew nothing of the truth of the crimes charged upon me ; had never heard of them until between two and three years after they were said to have been committed, but manifested great zeal in supporting the testimony of Maria, and in favour of Lanman from whom he expected great rewards.

*Samuel Wheeler*, the negro, was the next witness, and testified as in page 37.

*Welcome A. Browning* was the next. He testified that he lived within about forty rods of Mr. Geer ; that he never saw me there but once ; that he had frequently seen me going to, and coming from the house, and at the door ; but knew nothing of the crimes charged upon

me, and had never heard of them until two years afterwards.

William Foster, Ralph Webb, Eunice Howard, John Geer, Eunice Willoughby, Warren Williams, Lydia Williams, Ephraim M. Williams, were sworn and carefully examined, but they knew nothing of the truth of the charges against me and had never heard of them until about two years after they were said to have been committed.

Here the evidence on the part of the state was closed for the present, *and no one crime charged in the information was proved or even attempted to be proved by any one witness.* Even the presumptive proof was founded principally on the testimony of Maria A. Smith, who began her testimony by swearing *that she had told so many different stories and had contradicted herself so often on the subject, that she herself did not think her testimony would be received;* and Sam Wheeler, the negro, whose master declared that he could not believe him when he was sent on a common errand; poor evidence to destroy a respectable clergyman, who had 2000 souls under his care; and against whom the wardens of the church in Hebron made solemn oath, that for six years last past they had not known, or so much as heard of a voice or a vote against him, except one. ☞If I had been a presbyterian minister, should I have been condemned in this way on such a testimony ?!

*The court directed my counsel to bring forward their witnesses.*

[And here I am astonished that my counsel did not submit the case without a witness on my part, for there was no evidence of any crime as charged upon me !]

*James Cook, Esq.* was the first witness. He testified the same as in page 88.

Here I arose and said—*May it please the Court,* I stand here accused of crimes which never came into my mind, and of which I have no idea that my accusers ever thought was guilty—there were important papers and documents delivered to the Justice, at the binding over, as evidence in case *and admitted by consent of counsel,*

among those papers are the depositions of Asenath C. Smith in which she has solemnly sworn that same supposed child, *upon another man*, which she has since been wickedly suborned *to swear falsely upon me*, [page 71.] Also the certificate signed by her and all the family, [page 89] also the deposition of Maria A. Smith, [page 98] to prove the falsity of what she has now testified. Also the deposition of Curtis Hickok, Esq. and others, [page 91] to prove that I was not within 100 miles of the place, when and where the crimes were committed,—and many other papers absolutely necessary in my defence [see page 91] and turning to Esq. Coit, said, I wish you now to return them to me. Ans. I shall not give them up without the order of the court. I said—will the Court please to order them given up, *for without them I cannot have a fair trial.* The Judge replied, I do not know that I have power to order, but I advise you to return them. He answered, *I have not got them*; then turning to Lanman said, have you not got them? Lanman, looking over a bundle of papers, said, *I did not take them.* The Judge said, well, proceed in the trial; bring on your next witness. [James Cook, Esq. Capt. John Townsend, Messrs. Peleg Rose and Enoch Baker, have, since the trial, made solemn oath that they saw me deliver to the court of Inquiry the papers referred to in page 91—that they were present at the trial and heard me call for the aforesaid papers and documents—that they were withheld, and the *court proceeded without them.*]

*Mr. Enoch Baker* was the next witness; he testified as in page 90; and that they all cleared Mr. Rogers of every thing improper there, and said he had never courted Asenath nor kept her company; that she never had been like to have a child by him and lost it, and that the whole story was a lie, and that the certificate which they had signed and given, clearing him of all improper conduct, *was true.*

*Mr. Peleg Fry* testified that Mr. Baker and he went to Mr. Geer's and Mr. Browning's to enquire, [See page 90.]

*Samuel Johnson, Esq.* was called, but it being late at

night, he did not testify ; and the court adjourned. Mr. Johnson had come from Massachusetts in expectation *that no collateral testimony would be admitted, until the main facts charged were first proved* ; but the court overruled, Asenath was not called upon to testify, and his testimony was not necessary.

*Friday, Oct. 6th*, 1826.

*Capt. John Townsend* testified, that Maria A. Smith came to his house last February, and called her name Betsey Payne ; she said she wanted to stay there a few days till she could get an opportunity of going to Hartford ; but he soon found her real name was Maria A. Smith ; that she told him what she had testified before Esq. Coit against Mr. Rogers *was not true* ; that she could not in conscience say it again, for she had never seen or known any improper conduct of Mr. Rogers, and had no reason to think that the charges against him were true ; that if she did not testify as she did before, she should be prosecuted for perjury ; if she should perjure herself again and condemn the innocent, and for that reason she wanted to get out of the state ; that she was very sorry for what she had done and wanted to get away; that she was very fearful all the time she was at his house that some one would be after her from Norwich. Mr. Willoughby and his wife brought her there ; she staid about eight or ten days ; her conversation and behavior were so lacivious with his young man and before his children, that he would not have her in his house. By the court.—Did you inform Mr. Rogers what Maria said ? Ans. I did. By the same.—Was he at your house while she was there ? Ans. He was not, to my knowledge; and I have no knowledge or belief that he knew she was coming there, or had been there, until after she was gone.

*Joseph R. Willoughby* was sworn. He kept a tavern in Norwich, where the Court of Inquiry was held, and was employed by me to go and summon Maria A. Smith as a witness. He testified that he found her at Williams' in Groton, and summoned her and paid her a silver dollar ; that she appeared very reluctant and unwilling to go, and wished to speak with him alone ; and then in-

formed him that what she had testified before Esq. Coit, at his house, against Mr. Rogers, was not true ; and that she could not in conscience say it again, for she had never seen any thing amiss in him, *and had no reason to think that the charges against him were true* ; that if she went to the court and did not testify as she did before, she should be prosecuted and punished for perjury ; if she did, she should perjure herself again: and what to do she did not know: and seemed to be very much affected. He testified that he felt sorry for her, and advised her to go home with him, and to put to paper what she could in conscience swear to, and he would carry it privately to Messrs. Goddard and Gurley, and let her know what they said, and that it need not be known that she was there. To this she agreed and came home with him, and soon after wrote to Messrs. Goddard and Gurley, and he carried it ; that they said it was so contrary to what she had testified before, that she certainly would be liable to prosecution ; and this he communicated to Maria, who from that time appeared determined not to appear at Court, but to go away. He advised her to stay until Mr. Rogers should return, who all this time had been gone a journey. [Here Mr. Gurley read the letter which Maria had written and offered to swear to before the superior court, the same as the deposition page 93. The witness testified that Maria appeared to be very fearful of having it known that she was there, and kept herself mostly confined to her chamber, though she eat at the table with the family ; that Mr. Spencer was at his house while Maria was there, and he understood that he had a capias for her ; that she left his house in the night, and the next he heard of her she was in Lebanon.

*Miss Mary Ann Willoughby* was sworn; she was the daughter of Mr. J. R. Willoughby, a seasible, well educated, respectable and worthy young woman, about twenty years of age; she testified that she first saw Maria A. Smith at the binding over in this case; that she afterwards became acquainted with her when she came to her father's house with him in January, 1820; that she then had considerable conversation with her, and at different

times on the case of Mr. Rogers; that she informed her that she had never seen or known any thing amiss or improper in the conduct of Mr. Rogers; that she had no reason to think that the charges against him were true; and that she thought he was a very clever man. The witness asked her, if that were the case, how she came to testify as she did at the binding over? that she then said that, at that time she took a false oath against him before Esq. Coit, and that old Halsey, Dr. Downer and Jim Lanman, as she called them, had overpersuaded and hired her to do it; and that she was determined not to do it again, and was very anxious that it should not be known that she was there. By Mr. Goddard. Was this conversation voluntary on the part of Maria? Ans. Yes sir, *entirely so, and she often repeated it;* and she recollected that Maria wrote to Mr. Goddard on the subject: that her father furnished pen, ink and paper; that this was in the absence of Mr. Rogers; and after that, she was anxious to get away, and was very fearful of being found by Mr. Spencer, *for she said he was a cunning devil.* By Mr. Lanman.—Did Rogers put up at your house at this time? Ans. He did: but was absent on a journey and did not return until, I think, the day she went away. By the same.—Do you know when she went away from your house? Ans. I do not, but it was in the night, and I believe alone.

*Mr. Shipman Haughton* testified, that Maria A. Smith came to his house sometime last February; that he had considerable conversation with her about Mr. Rogers and asked her (when they were alone) *to tell him as a friend and in confidence,* Did Mr. Rogers court or keep private company with your sister? that she replied, he never did. —Did you ever see them in bed together and have you any reason to think that the child your sister was like to have was by him? that she answered, I have once said it, but I never shall say it again. He then asked her to tell him candidly if it was true? that she then declared it was not true; that she had never seen Mr. Rogers in bed with her sister, and that she had no reason to think that the child was his; that she had often seen George

Downer in bed with her, and she had every reason to believe that the child was his ; and that it was nothing but a plan and a plot of old Halsey, Dr. Downer, and James Lanman, to charge it falsely upon Mr. Rogers, to ruin and drive him off, and to clear George. They have once overpersuaded and hired me, said she, to take a false oath against him, and I never should have done it had it not been for them, but I shall never say it again; and for that reason she appeared very anxious to get out of the state, and that it should not be known where she was. By Mr. Goddard.—Have you seen Maria since you came to town? Ans. Last evening, Esq. Collins and I went to Frink's Tavern, where she stays to see her, and to hear what she would say ; it was dark when we went in, and Maria was talking with Col. Halsey, and appeared to be very angry, and reproached him for having led her into that scrape, and said she should never have said and done what she did, if it had not been for him ; at this time some one came in and brought a light, which interrupted the conversation.

*Seth Collins, Esq.* sworn. He testified that he went with Mr. Haughton the last evening and heard and knew that to be true which he had testified, respecting what Maria said to Col. Halsey ; that he heard her tell Col. Halsey only last evening, if it had not been for the coaxing and flattering of him and Dr. Downer, she never should have been in that unhappy scrape, and blamed them very much for their conduct.

*Witnesses on the part of the State called again.*

*Maria A. Smith*, testified that it was true that she said to Col. Halsey last night what Esq. Collins and Mr. Haughton had testified ; that the testimony of Mary Ann Willoughby and her father, of Capt. Townsend, Mr. Haughton, Esq. Cook, and all my witnesses was true, but evaded the force of it by some apology of which she and every body else ought to be ashamed !

*Elias Brewster* testified that he lived in the neighborhood of Sam and Maria ; that he did not consider him entitled to the first credit ; he did not know but he might

be entitled to as much credit as such black boys in general; that he did not personally know any thing against the character of Maria and did not know but it was as good as people's in general as to truth. From her own testimony before the court, viz. *that she had told so many different stories, and had contradicted herself so often on the subject,* that she herself did not think her testimony would be received—one would think that any further testimony to prove her want of truth would be unnecessary.

*John C. Baker* testified, that I boarded at his father's in 1819; that I discovered an anxiety to see Asenath, and said if I could see her, I did not doubt but she would tell the truth and expose the plot which had been formed against me.

Mr. Lanman said, may it please the court—I deem it my duty to call on Col. Halsey, who is associated with me in this case, as a witness.

The court directed him to be sworn.

*Jeremiah Halsey, Esq.* testified, that on the 11th day of October, 1818, he went to Elisha Geer's and I came there. [*This is false, the 11th day of October, 1818, was Sunday, and I preached in Hebron, and had not been in Griswold for more than a week;* The 11th day of October, 1817, was Saturday, and I was in Hebron, and on that day agreed with Mr. Bial Bliss to keep my horse, the next day was Sunday, and I preached in Hebron, and had not been in Griswold for more than a week.] He testified that then and there I denied that I had ever courted Asenath C. Smith; that he ever influenced Maria or her sister in any part of this case, any further than to promote public justice. [He had offered to settle it *privately* if I would *give him* $400, but it must not be known.] He testified that Maria had always told the same story, that she had then sworn to; some one motioned to him to sit down, for the court and almost all present had heard her confess how many different stories she had told, and how she had contradicted herself on the subject.

*Mr. Lanman* then moved to prove what Asenath had sworn at the binding over, on the ground that it went to corroborate the testimony of Maria. To this Mr. God-

dard objected, and informed the court that Asenath was then in town, and could testify for herself. The court decided that it was not admissible to prove what she had said when she was there, and could speak for herself.

*Dr. Downing* was called again, and testified that from the putrified state of the fœtus he could give no particular description of it.

*Dr. Mercer*, sworn. [Mr. Lanman had given to Maria a paper folded up with something in it; and he beckoned her to give it to him before the court and jury without saying a word; and he opened and gave it to the Doctor, saying, Do you believe that to be ergot? *This certainly was one of the greatest acts of injustice and abuse that ever was practiced upon any man, in any country*; there was no pretence of evidence, and it was not true that I ever saw that stuff before, or that I ever had it in my possession: or that I ever saw, or had in my possession any thing like it; might he not as well (to prejudice the jury) have brought into court a case of surgical instruments, or an apothecary's shop, and had them examined? I do complain of abuse and injustice, and I appeal to the whole world, if I have not reason to complain? Where is there a man or woman on earth who would not complain of abuse and injustice, if they were treated in this manner?] and how unjust it was for the court to permit it! The Doctor testified that he thought the paper contained a mixture of ergot and cantharides. By Lanman.—If violence is used to produce an abortion, how long would it be before it took place? Ans. Sometimes immediately, or within a few hours, seldom longer than forty-eight hours.

*Dr. S. Perkins*, sworn; he testified that the paper contained ergot and cantharides, and agreed with Dr. Mercer. Lanman had artfully got this, to palm a trick upon the jury, gave it to Maria, requested her to give it to him before the jury, had it examined before them and sworn to, in order to give them a false impression that it had been in my possession—any man who would do such a thing, or any judge who would permit it, ought to be made a public example of rascality and contempt! And then the testimony on both sides was closed; and

I have represented it not fully but fairly against me, and for me, as it related to this case, and as it was then delivered in court, on trial, (if it can be called a trial) on the information, according to my best recollection, and according to my journal written at that time. No one crime charged in the information was true, nor proved, *nor even attempted to be proved by any witness whatever.* I appeal to every juryman, I appeal to every person in the world to say, if from the evidence then delivered in court, any one crime charged in the information against me, was proved by any witness whatever; turn to the information, and then examine the testimony; who testified there in the trial before the court, to the truth of any crime charged upon me?

COUNSEL.

*Col. Halsey*, in a very awkward, clumsy manner, got up and opened the argument, by endeavouring to apologize for Maria and the negro, and to make it appear that they ought to be believed; and although it did not prove the facts charged in the information; yet it proved something; and then taking it for granted that the charges were true, he undertook without logick, rhetorick, or elegance, to describe the enormity of the crime charged; when he himself had been accused of more adultery, of more seduction, and of more fornication and debauchery than any man who ever lived in Preston; and I appeal to every person, man or woman in that town, for the truth of what I say.

*Mr. Cleavland* then arose, and in a smooth, easy address, attempted to shew that no crime charged in the information had been proved by any witness then adduced in court, and recapitulated the testimony, and said that there was no evidence before the court that I ever had been informed, or did know that the said Asenath was, or had been like to have a child by any person, until long after the supposed child was born: That the Doctor himself, who delivered her, who seemed in favor of the prosecution, had testified, and it was in evidence before the court, that he saw no marks of violence upon the child, (if it was one,) or upon the mother, and that it might have been produced by sickness, by acci-

dent or by infirmity ; and he took it upon himself to say, that there was no evidence before the court that it was not produced in that way. He then showed the improbability of the truth of Maria's testimony. Would any mother, would any decent family, would Mr. Porry Clark and his family, have suffered any man to be shut up alone, night and day in a chamber, with fastened doors, and none of the family admitted into the room with this young woman, from Tuesday till Saturday, and no one say a word against it ? Would a mother have heard the dreadful shriek which Maria had described, gone to the chamber, found it fastened, obtained admittance, seeing her daughter lying on a bed, and Mr. Rogers standing and holding a sheet over her face, saying she had got the hysterics, and he would take care of her, then go down and leave them, all that night, all the next day, and all the next night ? the story is a lie in itself ! no mother on earth would suffer such a thing, no family would permit it ; and after all, the mother and Maria herself, and all the family did, to Mr. Baker and Mr. Fry, in one instance, and to Esq. Cook and Mr. Rose, in another instance, solemnly declare that they knew no impropriety of conduct in Mr. Rogers ; that he had never been there courting, but only as a clergyman and a friend ; that they never had any expectation that he would marry the young woman ; and after all, Maria has volunteered her service, and come from Massachusetts, for she was not obliged to come, to testify these disgraceful things against her sister, and in the very act of doing it, has sworn that she herself has told so many different stories, and has contradicted herself so often on the subject, that she herself did not think her testimony would be received : astonishing impudence ! unspeakable depravity ! and are our courts of law to be insulted in this way ? will the jury place any confidence in a witness of this cast ? [*O Dii immortales! ubinam gentium sumus ! quam Rempublican habemus!*] i. e. O, Immortal Gods ! what nation are we ? what republic have we ? No man aught to be condemned or acquitted on the testimony of such a witness : and take away her testimony, what is there against my client ? The

testimony of Sam the negro, if true, proves improper conduct, but does not prove the charges in the information. But the question is, whether it is to be believed; Esq. Cook testifies that his master said he was a poor, lying, good-for-nothing fellow, and that he could not believe him when he was sent on a common errand—*a fine witness to be brought before the Superior Court to destroy a respectable clergyman!* Mr. Brewster, who is brought here on purpose to support his character, swears he does not consider him entitled to the first credit; and is it probable that a clergyman would be seen lying in bed with an unmarried woman in open day light, at sun half an hour high, with the door open—I ask you, gentlemen of the jury, is this probable? Is it true? Well, take away the testimony of Maria and the negro, (which if admitted does not prove any one charge contained in the information) and what is there, I beseech you, against my client? The testimony on the part of the prisoner is conclusive. The young woman herself, her mother, and Maria herself, her grand-father, and uncle Clark, and all the family have, in words and in writing, at different times, and on different occasions, and to different persons and committees, fully cleared him of these crimes now charged upon him, and of every other impropriety of conduct; and never did accuse him until 1819, two years afterwards; this, gentlemen, is in proof before you by the most indubitable testimony, by James Cook, Esq. by Mr. Baker and Mr. Fry. If on the whole, you, gentlemen of the Jury, from the evidence now before you, think that the prisoner at the bar is guilty of the crimes charged upon him, in the manner and form of the information, you will say so on your oath, and he must suffer the consequence: but if you think that the evidence now delivered in court does not prove that he committed the crimes now charged upon him, and in the manner and form stated in the information, you will say on your oath that he is not guilty, and he will be acquitted with honor. The foregoing are not the words of Mr. Cleaveland, but the substance of what he did say, and of what I think he should have said, if he intended to defend his client.

*Mr. Goddard* then arose, and addressed the court in a sensible, elegant and well arranged argument, recapitulating the testimony, and showing the insufficiency of the evidence to prove any one crime in the information, and the sufficiency of the evidence to evince my innocence, drawn from the repeated confessions of Asenath herself, and of the whole family, and the long time before the charges were brought. He insisted on the injustice of admitting the testimony of Maria after the confessions which she had made in court; and after her letter in her own hand writing, which was proved by Mr. Willoughby and his daughter, to have been written in my absence was read; in this she confessed that what she had testified in this case before Esq. Coit, she could not in conscience say again, that she had no reason to think the charges were true, &c. [*why my counsel did not bring forward her depositions I have never been able to learn.*] Mr. Goddard insisted on it, that there was no evidence that any crime, as charged in the information, had been committed by any one; and until that was first proved, all other testimony was irrelevant. That the testimony of Maria ought not to be admitted in any case, and that the jury ought not to place any confidence in it; he said expressly that no man ought to be condemned on such testimony, and the negro story carried its own refutation in itself, for that no man in his senses would be in that situation; his argument was cool, collected, fair, and dispassionate, and he submitted it to the consciences of the jury to say, if from the evidence then delivered in court, it was proved that any crime, as charged in the information, had been committed by me; he said, if it was true, it was not proved; and he took it, that they ought to render a verdict according to what was then in court proved.

*Mr. Lanman* then arose to close the argument; he was well prepared, and displayed all the art, all the sophistry, and all the ability which he possessed; he had told me in so many words, [*that he was determined to drive me out of the ministry and out of the state.*] He had been to Elisha Geer's, about eight miles, and closeted with Asenath C. Smith from about two or three o'clock in the after-

noon, until nine or ten o'clock at night, and had promised her honor, friendship, protection, secrecy and safety, if she would swear these crimes upon me ; she consented and did it ; she was then confined and guarded night and day, at the widow Lester's in Griswold, from April till Sept. when she obtained permission to go to Hampton, about 14 miles on a visit, and the very next day went before a justice of the peace and made solemn oath that these crimes charged upon me, relative to her, were wholly, utterly, and absolutely false and unjust, and that she had been overpersuaded and wickedly induced to charge them upon me falsely, for which she was then very sorry. She had constantly and uniformly adhered to this, and was then at court in town, ready and willing to testify the same on trial. Maria had also confessed that she had taken a false oath against me when I was bound over ; that old Halsey, Dr. Downer, and James Lanman had overpersuaded and hired her to do it ;—she had been before Denison Palmer, Esq. and made solemn oath, when I was not within 30 miles of her : that she had no reason to believe that the charges against me were true, her sister told her soon after the death of her mother while she was confined at the widow Lester's that the charges against me were not true; that she was sorry for what she had testified, and was determined not to say it again, and wanted to leave that place. Maria had constantly for about twelve months declared her full belief of my innocence of the crimes charged against me. Mr. Lanman, had now got her into his possession again, she had recanted and told the story which Halsey dictated, Downer wrote, and he and they had induced her to swear to and which was false—but he must now make the best of it. After an apology, and a profession of his pretended feeling, he related the story as it was contrived and laid out before the court of inquiry, of a young female, seduced by a clergyman, begotten with child, poisonous portions of ergot administered, a deadly instrument used, the child destroyed in embryo, she languishing, sickening, dying ; (not one word of which was then in proof before the court, not one word of it was true,) O, that he was made

of a stronger texture ! O, that his nerves were iron ! In this way he arrested the attention of all who were present : he weeps, he sobs, he wipes his eyes, and appeals to the feelings of humanity, he appeals to the paternal affection of every parent present, to the feelings of every mother, of every brother, of every sister in the world. The jury are all in tears, the judge himself weeps, and not a heart which does not burn with indignation against the wretch who would do these things ; they forget the testimony, they are ready to catch at every straw, they are ready to believe any thing ; the testimony of Maria is then recapitulated and dressed in the most glaring colors, the negro story is repeated ; the swamp story, the dismal swamp story—horribile dictu ! et amplius mirabile visu ! that is, *horrible to be told, and more horrible to be seen*, was portrayed in the gloom of death. In fact it appeared to me that Mr. Lanman exerted himself in every way, *par fas et nefas*, i. e. right or wrong to answer his purpose. To beat, to come off conquerer, in this case, would gratify the feelings of all my political, religious, and personal enemies; of them he would reap the plaudit, well done; he would reap fame, honor, renown! to be conquered, he would be despised by all. Towards the close of his plea, he wished to introduce Maria before the court again, and it is thought that she understood the case. He stated something which he said she testified about my coming there in the night and advising Asenath to go away; my counsel objected, and said she did not say so. This afforded the opportunity he wanted of calling her again before the court. The case rested almost wholly on her testimony, and he closed with a few remarks that although there was no direct proof of the crimes charged upon me, yet the circumstances, (founded on the testimony of Maria and Sam) were sufficient to convince every person present that I was guilty, and he expected the jury would find me so. I do not pretend that I have repeated the words of Mr. Lanman but I have endeavored to represent the manner in which I thought he managed this case ; that he raised a frightful and pitiful image which did not exist in truth or in evidence—that he

mourned over it himself—that he called forth the sympathy and compassion of the court and jury, and excited a high indignation whereby they are ready to believe any thing, and to punish the least appearance of guilt in this case, and to construe circumstances into the appearance of guilt where there was none.

*Soon after the pleadings were closed, I said,*

May it please the court—I stand here accused of crimes which never came into my mind, at which my heart revolts, which are disgraceful and shocking to humanity, and of which, Sir, I am absolutely as innocent as your honor the judge, or as either of you, gentlemen of the jury. The person, on whose oath I was bound over for trial and on whose oath I ought to be condemned or acquitted, the only person in the world who can be supposed to know and testify whether the crimes charged upon me were true or false, is now in town, and is ready and willing to testify my entire innocence, and to explain every circumstance on which even a presumption of guilt can rest upon me, and I now move that her testimony may be admitted and heard. By the judge—Where is she? Ans. Within a few rods of this place, and can be here in a very few moments. By the same—Why have you not offered her before?—Ans. Because she was not my witness, but the principal witness on the part of the prosecution, *and I did suppose that the court would require the highest evidence in the case*, and that she must and would be called upon by the State's Attorney; in that case she would have disclosed the whole plan and the means used to effect it. By the judge—I do not know, it is a novel case, you have had a hearing of two days, and you have had an opportunity of bringing her forward. Ans. And so has Mr. Lanman: if he had brought her forward, she could have told the whole truth and he could not have contradicted it. If I had brought her forward, he could have proved what she was induced to testify at the binding over, and I could not impeach or contradict my own witness: and, Sir, *in this way I am deprived of the constitutional right of confronting the principal witness against me.* By the judge, to Mr. Cleveland. Have you any thing to say on this subject?

Ans. The counsel for Mr. Rogers have advised him not to bring her forward, but I should be sorry to have his interest suffer by the advice of his counsel. By the judge, to Mr. Isham—I see that Mr. Lanman is absent, and you have been employed in this case, what do you say to this application? Ans. I am confident if Mr. Lanman were present, he would object to it; and in his absence I do object. By the judge—She cannot be admitted.—I then replied—I shall think it very hard to be condemned with the undeniable and irresistible evidence of my innocence by my side, ready and willing to testify, but rejected by the court merely because she was not offered a little sooner. Mr. Lanman introduced Maria to testify after my counsel had closed their pleadings. By the judge—she cannot be admitted. This is the substance and in many respects the very words which passed between me and the judge at this time. He had before admitted collateral testimony before the main facts were proved.—He had refused to send for Lester Clark, who would have destroyed the testimony of Maria A. Smith, on which I was condemned; he had directed them to proceed in the trial while the papers and documents, which were delivered in evidence to the justice at the binding over, were withheld and concealed. And he now proceeded to charge the jury in a manner, which I appeal to a candid and enlightened public to say, if it was not highly objectionable.

*The judge then arose,*

And gave what some called a charge to the jury; but he did not charge them to inquire on their oath if the crimes charged in the information were true as therein contained and set forth. He dwelt largely upon the testimony of Doct. Downing, Maria, and Sam the negro! He had excluded the testimony of Asenath, he had refused to send for a witness in my favor, he proceeded in the trial when he was informed and well knew, that documents, important documents, the undeniable evidence of my innocence were withheld and concealed. For 20 years he had been my personal enemy and persecutor,

and he now exercised official power to gratify personal feeling, than which nothing can be more oppressive !*

SATURDAY, October 7th, 1820.

The court met according to adjournment ; the jury at about eleven o'clock came in after having been out one night and part of one day and declared me guilty. Mr. Goddard then moved for a new trial on the ground that there was no evidence that the crimes charged in the information had ever been committed by any person ; on the ground that there was no proof against me, which ought to be regarded.

In both cases the court overruled, and would not grant a new trial. I did expect that he would have moved for a new trial on the ground that important documents had been withheld and concealed : on the ground that Mr. Perry Clark and his wife were out of the state and their testimony could not be had ; on the ground that I had been deprived of the constitutional right of confronting the principal witness against me, and of compulsory process to obtain a witness necessary in my defence. He did take exceptions to the words of the information, but here again the judge overruled.

The court adjourned till one o'clock, then to meet at the Judge's chamber at Shepherd's hotel. *At one o'clock the court was called in the Judge's private chamber.* I appeared. The Judge said, you stand charged with a most heinous offence ; the jury have declared you guilty. It now devolves upon me to pronounce the sentence ; this is a matter of discretion with the court. I understand that you have children who are well educated and respectable, and I am inclined to mercy so far as is consis-

* If the Judge assume the power of admitting and excluding from the Jury, such evidence as his own personal feelings may suggest, and they be bound by oath to render a verdict according to the evidence then delivered in court; it is evident that the right of trial by a Jury is perverted! In this case the principal witness was excluded, see page 141, important papers and documents were withheld and concealed, see page 104, a trick was permitted to be palmed upon the Jury, see page 116, a perjured person and a lying, thievish negro were permitted to testify, and I was declared guilty of crimes which never came into my mind, of which I was as innocent as the Judge who pronounced the sentence, or as any other person in the world, and which never were charged upon me until two years after they were said to have been committed.

tent with the welfare of society. The sentence of the court therefore is, *that you be imprisoned in Norwich Jail, without bail or mainprize, for the term of two years.* Lanman, the state's attorney, who had maliciously brought this prosecution, and was one of the three, that had overpersuaded and hired them to swear falsely against me, standing by, exulting and triumphing over his unfortunate and distressed victim, said to the Judge, I suppose you mean Newgate; but the Judge, who had been counsel against me in the county of Fairfield, had opposed me in the convention of the Episcopal church, and was considered by me as my personal, political and religious enemy, and who in this very case I considered as having acted very unfairly, was yet more merciful, and said, *no* I mean Norwich.

I then addressed the court in these words : I thank the court for shewing some degree of mercy, when it was in your power to have gone further; but that God who knows the hearts of all men, knows that I am as innocent of the crimes charged upon me as your honor the Judge or as either of the gentlemen of the jury, who have declared me guilty. I think that they have been misled, and have declared me guilty without evidence, and I know without truth. From the sentence now pronounced upon me, I appeal to the righteous tribunal of Heaven, there you and I must appear, and then it will be known that you have *condemned the innocent*, and that I suffer unjustly. In the mean time, I submit myself to every insult, to every abuse, and to every injustice, which can be loaded upon me. Much better men than any of us have suffered before me !

I then settled my business at the tavern where I and my witnesses put up—committed my horse and carriage to the care of my good friend Seth Collins, Esq. got into a wagon with a Mr. Reed, was accompanied by a deputy sheriff, went to Norwich, about 13 miles, gave myself up to the Jailer, and was locked up, where I remained seven hundred and thirty one days, without ever putting my foot on the ground, having the compassion of my friends, and suffering the insults and abuse of my enemies.

Here I am in jail, who have received the honors of one of the first universities in America, who was ordained in Trinity church in the city of New-York, constantly a member of the convention of the Episcopal church in that state, three years a member of the general convention of the United States, who have preached with approbation in all the principal towns and cities in the northern and eastern states, who have enjoyed all the honors and degrees of freemasonry, who am now a member of the corporation of Union College in the city of Schenectady, and was one of its first founders* who was settled as a minister in my native town and state, without so much as one dissenting voice and vote; who have performed more ministerial duties than almost any other clergyman in the United States, who have always endeavoured to give the best instructions, and set the best example in my power, and to have always a conscience void of offence towards God and towards man! Because I thought it best for the Episcopalians to unite with the republicans of Connecticut and to do away the offensive blue-laws of the state, and that all denominations should enjoy equal rights and privileges according to their several capacities and stations; I was forbid to preach in the state, without hearing or trial, and actually without my knowledge. I was sued nine times for not regarding that prohibition, was persecuted for more than seven long years in Fairfield county; I was refused a seat in the convention of my own church in the state, though they acknowledged and confessed that they had nothing against me, that my character and authority were good, but I was a republican in principle, *I was*

* UNIVERSITY OF THE STATE OF NEW-YORK, OCTOBER 28, 1831. —I certify the following to be a true list of names of the Trustees of UNION COLLEGE, in the city of Schenectady, as named in the original charter, (granted 1795,) viz. Robert Yates, Abraham Yates, jun. Abram Ten Brook, Goldsbrow Banyad, John V. Henry, George Merchant, Stephen Van Rensselear, John Glen, Isaac Vrooman, Joseph C. Yates, James Shuter, Nicholas Veeder, James Gordon, Beriah Palmer, Samuel Smith, Henry Watton, Ammi Rogers, Aaron Condict, Jereobus V. C. Romeyn, James Cochran, John Frye, D. Christopher Peek, Jonas Platt, and Jonas Coe.

GIDEON HAWLEY,
*Secretary of the Regents of the University of New-York*, 1831.

*opposed to a union of church and state, and had offered to change the laws and customs of the state, in taxing every body to support one particular denomination unless they would acknowledge themselves dissenters.*

The Judge himself, on my trial, had been employed as a lawyer against me, for many years in the county of Fairfield ; and for almost 20 years had been one of my principal opposers—was prejudiced against me, and not fit to judge a case where I was concerned, if only one dollar was depending, much less where character, profession, liberty and every thing valuable in life were at stake. My counsel did not defend me and my cause as I expected, and as they might have done ! ! a combination was formed against me, I am accused of what never came into my mind ; on trial I was refused the constitutional right of confronting the principle witness against me ; the court refused to send for a witness in my favor, important papers and documents, the undeniable evidence of my innocence, were, on trial withheld and concealed, and the court proceeded without them ; the judge did not charge the jury on the information, as I thought he ought to have done.

The court refused a new trial, overruled all objections of my counsel, pronounced on me a sentence of two years imprisonment in Norwich jail, and here I am in affliction, in disgrace, and in misery.

O, Father of mercies and God of all comfort, my only help in time of need : look down from Heaven I humbly beseech thee, behold, visit, and relieve thy persecuted and afflicted servant ; look upon me with the eyes of thy mercy, comfort me with a sense of thy goodness, preserve me from the temptations of the enemy, give me patience and resignation under my sufferings. O, that no repining thought may enter my heart to discompose me in my duty towards thee my God, or towards my fellow men ; be pleased to forgive my enemies, persecutors, and slanderers, and to turn their hearts ; and O God, who spareth when we deserve punishment, and in the midst of thy wrath rememberest mercy, I humbly beseech thee, of thy great goodness, to comfort and succour me, and all others who are under reproach and

misery in this or any other house of bondage; correct us not in thine anger, neither chasten us in thy sore displeasure: give us a right understanding of ourselves, and of thy threats and promises; that we may neither cast away our confidence in thee, nor place it any where but in thee. Be pleased to relieve the distressed in this and in all other places whereever they may be; protect the innocent and make their innocency to appear; awaken the guilty, convert the unconverted, and fill the world with thy glory. And, forasmuch as thou alone canst bring light out of darkness, and good out of evil, grant that the pains and punishments which we thy servants endure, here through our bodily confinement, may tend to the setting free of our souls from the chains of sin, that when this mortal life shall be ended, we may dwell with thee in life everlasting, through Jesus Christ our Lord; Amen.

For about ten years I had been a settled minister in a county town, and was the only minister in town, my congregation was generally from 500 to 700, had 280 communicants, lived in plain sight of the jail and court house, and had thought it my duty often to visit those who were in prison, and to comfort the afflicted. It was not my business to add to the sentence of law, and to neglect or afflict the afflicted; it was enough for me to know that they were sick or in prison; I knew that often the innocent were condemned, and the guilty went clear, and it was my delight and my business, like the good Samaritan, to pour the wine and oil of consolation into the wounds of a bleeding heart. Often have I preached to prisoners in jail; often have I seen the tears of gratitude flow from the eyes of those who had been edified by my instruction, who had received comfort from my sympathy, relief from my bounty, and consolation from my prayers; but little did I think that I should ever be confined myself; little did I think that I should ever need those kind offices of love and friendship which I had so often administered to others—"*but he who is on the highest spoke in fortune's wheel may soon be on the lowest, and the wisest knows not how soon.*"

Whoever will live godly in Christ Jesus shall suffer

persecution. Our blessed Saviour himself entered not into his glory until he had first suffered here on earth. Read the 12th chapter of Hebrews.

The Sheriff was good enough, though very much against the wishes of Lanman, to give me the best room in the jail. The first day after my confinement I had my room throughly washed and cleansed. I soon sent for a joiner and had it repaired and shelves put up ; it was then whitewashed ; a ventiduct was soon put in from the vault to prevent a disagreeable smell. My friend Collins brought me a bed and bedding. I had table cloths and towels sent me—table and chairs were furnished by the jailer—I purchased table furniture, crockery, glasses &c.—my trunks and books were brought to me—a paper maker sent to me as a present, half a ream of good writing paper ; and I was as comfortable as could be expected.

My friends wrote to me from almost every part of Connecticut, and from other states, and offered me any assistance which I might possibly want. I was permitted to have the room entirely to myself; the prisoners seemed solicitous not to hurt my feelings ; they were attentive to my daily devotions and religious instructions ; a change in their moral conduct and conversation was very observable ; no profane, no obscene, no unbecoming language was heard among them, and here I staid two years !

To mention the kindness of one friend would seem to be a neglect of others. I was visited by people of the first standing in society, from different parts of Connecticut, and from other states—I performed divine service and preached through the grates of the jail almost every Sunday when the weather was fair, for two years—seats were built up on the out side of the jail and the congregation was as large, as attentive and as respectful as could be expected. On Christmas, Easter and Whitsundays the doors were opened and I preached and administered and received the sacrament of the Lord's supper, on Christmas eve's the jail was, by the bounty of my friends, handsomely illuminated and decorated with green

bows and vines, in token of joy and rejoicing at the birth of our blessed Saviour.

The jailer at that time furnished good and wholesome food, and enough of it. The sheriff often called to see the prisoners, and to inquire of their welfare. Mr. Gurley was now the state's attorney, and seemed to be sensible of the injustice which was done to me. Mr. Goddard knew that I blamed him, and I have never spoken to him since my trial.

*I blame him for permitting the trial to proceed, without compelling them to bring forward their principal witness, and while my documents were withheld.* Uncommon exertions were made to convince the public that I was guilty and justly condemned; the newspapers were filled with squibs and misrepresentations. Constance F. Daniels, cousin of Ira Daniels, reported, and Mr. Green of New-London printed a misrepresentation of my trial—setting forth to the public what was proved at the binding over and a great deal more; and wholly neglecting to shew any thing which I proved at that time, reviling and reproaching me in the most false manner, and with the most abusive epithets! ! Illy would it become me to render railing for railing. But to the said Daniels I would barely mention the name of the amiable widow Wade, on whose money the poor wretch was supported and educated, to whom he had most solemnly promised marriage, but forfeited his word and honor, married another woman, was prosecuted and his poverty was his security—just such an one as Lanman might couple with Maria and Sam!

*Benjamin Harris, Esq.* of Preston, testified that he did not think that there was a person in Preston or Griswold, who was acquainted with Maria A. Smith, that would take her word, or her oath for one quarter of a dollar. *Hon. Judge Williams* of Groton, who lived in the neighbourhood of the said Maria, testified that he did not think that any person who was acquainted with her, ought or would think the better or worse of any one in consequence of any thing that she could say or swear; that the first time he ever heard of her, she was in a house of ill fame, hugging and kissing a married man, and that if

.he court and jury had known her character and the circumstances, they certainly never would have declared me guilty, or pronounced sentence against me.

*Perry Clark and Sophia Clark*, depose and say that Asenath and Maria A. Smith lived in the same house with them in the year 1817, and long before and since that time—that they well remember that Asenath was in the habit of keeping private company with a young physician—that said Perry saw him come out of her bed chamber between break of day and sunrise or or about the first day of July 1817—that they have no knowledge or belief that Mr. Rogers was at their house during the summer of 1817—that they well remember that in the summer and fall of that year Asenath was very unwell and feeble, and had fits, and particularly on the week before she was said to have been delivered—that they personally knew that the testimony of Maria, on the trial of Mr. Rogers, *was false*, particularly as to his being shut up alone with her at their house, &c. (see page 107) —that they never heard of any such thing until about two years afterwards—that the mother of Asenath informed Mrs. Clark, who was her sister, that she never suspected that Asenath was like to have a child, for she knew that it was not with her, *as it is with women in general when they were in that situation, &c. &c.*

Subscribed and sworn in due form of law, in Norwich, in the County of New-London, March 26, 1822.

Before JOHN HYDE, *Justice of Peace.*

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## CHAPTER XII.

On the 25th of January 1822 I addressed a letter to the Governor of Connecticut, inclosing a petition to the General Assembly of that state, stating my case with the foregoing depositions of Doct. Harris, Judge Williams, Perry Clark and his wife Sophia Clark, praying, not for a pardon of crimes which I never had committed or ever thought of, but to have the sentence suspended until I could collect my witnesses and defend myself in

person and by counsel before that Hon. Assembly and from him I received the following answer viz.

*State of Connecticut, Litchfield, February 11th,* 1822.

SIR—

I received, a few days since, your letter dated January 25th, 1822, *with a narrative in the form of a petition*, to the General Assembly of this State, to be convened at New-Haven, on the first Wednesday in May next. Your conscience must have informed you whether this narrative contains a just representation of your case. If it is false, you have greatly aggravated the offence for which you are now suffering imprisonment, and instead of reproaching the court and its officers, you ought penitently to admit that the sentence of the Judge was as mild as he was justifiable in pronouncing. On the contrary if your narrative be true, if you have not been heard by yourself and counsel, if you have not been confronted by the witnesses against you, if you have been refused compulsory process to obtain witnesses in your favor, if you have not had a public trial by an impartial jury, or have been deprived of your liberty otherwise than by a due course of law, the General Assembly, to whom you address your petition, will examine into your case, and doubtless adjudge thereon in such a manner, as an equal regard to your rights and the laws and the honor of the State shall require.

By the Constitution of this State, "the Governor has power to reprieve after conviction, in all cases except those of impeachment, until the end of the next session of the General Assembly and no longer." If it is intended that reprieves should be effectual in any other than capital cases, the law ought to provide a mode by which either the persons or offenders may be holden to abide the sentence of the law, in cases where pardons are not granted by the General Assembly, or that suitable forfeitures should be recovered in cases where such reprieved persons are not surrendered. No provision of this nature exists, and in my opinion, any bond for that purpose would be illegal and void. As the General Assembly alone can grant you relief, it would be useless for me to investigate the truth or falsity of the facts

connected with your case. I can therefore only express to you my sincere hope, that truth and justice may prevail. I am, Sir, your most obedient servant,

OLIVER WOLCOTT.

*To His Excellency Oliver Wolcott, Esq. Governor of Connecticut, in Litchfield.*

*Norwich Jail, Feb. 20th,* 1822.

Sir—

On the 15th instant I had the honor of receiving your favor of the 11th, in answer to my application dated the 25th ultimo, and now pray you not to consider me obtrusive in this reply. My petition contains a plain, *unadorned narrative* of the facts on which it is founded, and I knew no other expedient more respectful, or by which I could so well lay my case before your excellency and the General Assembly, and obtain my request. Had I laid my case open in the form of a remonstrance, or of a complaint, or of an impeachment of individuals, still the facts must have been narrated, or they could not have been known. God and my own conscience bear me witness, that my narrative contains a just and true representation of my case. I have no pleasure in reproaching the court or its officers, and God Almighty forbid that I should do it any farther forth, than a religious regard to truth and justice compel me. Your exhortation to a repentance of crimes which I never have committed, may be kind in the intention, but certainly is afflictive and grievous in its application. No punishment can be mild which is inflicted on the innocent; and in this case, if the charges were true, to be confined in Norwich Jail, a living spectacle of reproach and disgrace, in the very face and eyes of all my friends and acquaintance, is worse than death or Newgate for life. I can truly say with the Roman orator, "*quam publicam odium nullum supplicium est gravius :*" i. e. than public hatred no punishment can be greater. Had your Excellency been pleased to give advice on a different but true view of the subject, it would have been a great favor. It is a solemn and very interesting truth, that I have been falsely accused, partially and unfairly tried, and unjustly condemned to irretrievable disgrace and ruin, with the

undeniable evidence of my innocence, excluded by the court, and cruelly and corruptly withheld and concealed by the State's Attorney, and perjury ! the most Heaven daring perjury ! a confession of which was then proved and acknowledged in court, was tolerated and allowed ! I mean, that after it was proved in court, on trial, and Maria A. Smith then acknowledged, that she had frequently and seriously confessed, to different persons and at different times that she had taken a false oath against me before the Justice when I was bound over, and that she had been overpersuaded and hired to do it, the court admitted her testimony, and evidently charged the jury, not on the information then against me, but on her story, which was utterly false by her own repeated acknowledgements, and by other circumstances. It is painful for me to say these things of the judiciary of my native state and where I was educated ; but my rights are as dear to me, to my children, and to my friends, as Judge Chapman's or Mr. Lanman's, or the State's can be to them ; and I should be under everlasting obligations to the Governor for his advice on this view of the subject.

I am suffering imprisonment, disgrace, and the loss of all worldly comforts, not for committing crimes with Asenath C. Smith—No, Sir, this is not the cause for which I am imprisoned, persecuted, and suffer the loss of all things, but my real crimes, my most henious sins, are that I have dared to be a Protestant Episcopalian ; that I have dared to oppose a union of Church and State ; that I have dared to oppose any person's being by law taxed, and by law compelled to attend and pay money, to support that as God's truth which they did not believe to be true ; that I have dared to call in question the Federal Presbyterian politics of Connecticut, and to be a republican : that I had questioned the morality and infallibility of Bishop Jarvis ; that I had fully espoused the doctrine, that although Bishops were the true and awful governors of Christ's church, yet if they did not govern Christ's church according to Christ's laws, and the established order of that church, their government was not binding ; that no discipline, no sentence, no ad-

ministration of Bishop Jarvis, or of all the Bishops in the United States, is of any force or validity, unless it be founded on the previous steps required by the authority of God's word and the constitution and canons of his church.

Another dreadful sin and crime in me is, that I have not any, even the least, confidence in the *Leather Mitten Ordination*, under a string of which Mr. Lanman had then recently enrolled himself, or in any other ordination which is derived of human authority.* It was then, and now is, my decided opinion, that there is no ecclesiastical authority which is not derived from God, and that there is no civil authority which is not derived from the people. That no one can lawfully baptize, or administer the sacrament, or hold forth to a guilty world the terms of life and salvation in the name of the Father and of the Son and of the Holy Ghost, without authority from God; and that this authority can be derived only two ways, viz. immediately from Heaven, in an extra-

*When our forefathers first came to reside in that part of Connecticut where I was born, a settlement was formed at the mouth of Stratford river. On Sundays they used to meet for public worship, and sometimes one would pray and exhort, and sometimes another, as they felt disposed.

They drew up a writing among themselves which they called a Church Covenant—they then thought it necessary to have a minister, and what made a minister was the people's choosing him, and his accepting the choice. If they could make a minister they could ordain him, for it was more to make him than it was to ordain him. Accordingly they met and chose one Mr. Chauncy out of their number, who seemed to be the most gifted, and chose three of their brethren, viz. Mr. Prindle, Mr. Brimsmaid and Mr. Groves to ordain him. On the day appointed, they came from their labor with their leather-aprons and their leather-mittens on, which was a common dress at that time, and assembled in a log barn at the south end of the point of land which had been cultivated. Each of the three made a prayer over Mr. Chauncy, put their hands upon his head and told him to take authority to be a minister in the vineyard of Jesus Christ. Mr. Brimsmaid put on his hand first, with his leather-mitten on, and the other two followed his example, hence the Congregational Presbyterian ordination in Conn. has always been termed the "Leather Mitten Ordination," and it is a fact that most of the Presbyterian ordinations in Conn. have been derived from the common people. Mr. Buckingham was ordained by the brethren of his church, in Saybrook, in presence of the Council of Ministers, (as they called themselves,) and his ordination was acknowledged and received by them as valid—Mr. Prudden, of Milford, and others, were ordained in the same way, and their ordinations were acknowledged and they ordained others. (*See Trumbull's History of Connecticut, vol.* 1, *pages* 236, 264, *&c. edition of* 1818.)

ordinary manner, and then we must produce immediate and extraordinary works to produce it, such works as no others can produce : for God never requires his creatures o believe that which he has given them no reason to believe ; or it must be derived from God, from him who had all power in Heaven and on earth, by a direct, uninterrupted line of succession. No one can lawfully act by authority of the State of Connecticut, or of the United States, without authority from them, and this can be derived only two ways, viz. immediately from the people, and then it requires immediate evidence from them to prove it ; or it must be derived by a succession from the regular constituted authority. Because a man or a body of men have the statute law of the State, they have not power to make a Justice of the Peace : and because a man or body of men have the Bible, they have not power to make a priest. It requires as much authority to make a justice as it does to make a law ; and it requires as much authority to make a minister of God as it does to make a Bible.

The civil and ecclesiastical authorities are derived from different sources, and ought to be kept perfectly separate and distinct ; and a union of these two authorities has caused more distress, more devastation and more blood-shed, than all the wars, than all the plagues, than all the famines with which the earth has ever been visited. I am also in the opinion, that the separation of our forefathers, not from the civil, but from the ecclesiastical authority of England, and the church of England, was at first very unnecessary and unreasonable, and that it is now the imperative duty of all, to return to the Episcopal church. It is dishonorable to God and dangerous to the souls of men, to depart from the authority, the doctrine, and the worship of the universal church. Those things in which they all agree must be derived from the same source.

In regard to experimental religion, I think it essential that the natural disposition of the human heart should be changed from ungodliness and worldly lusts, to the love and practice of a sober, righteous and godly life and conversation : but in this case, as in all others,

I think that no man or woman ever acts wisely except when they act reasonably. In short, I have opposed enthusiasm, bigotry and superstition, on one side; and I have opposed infidelity, immorality, and licentiousness, on the other. And these, Sir, are my crimes:—these principles and this practice have raised upon me a host of enemies, and have brought me to this jail, this place of disgraceful punishment: and were the truth of it avowed, for it I could willingly burn at the stake, I could suffer any punishment, here or in Newgate, or in any other place, and never should relinquish till my soul should cease to exist. But to suffer as I do, under the false and feigned charge of crimes which never entered my heart, and which for their foulness, would blacken hell, is the sorest, the heaviest, and the most grievous affliction, that could be laid upon me. Sir, I am a persecuted man. I am not guilty of what is laid to my charge, neither did it ever come into my mind. I am wholly ignorant and innocent of these or of any other crimes or misconduct with Asenath C. Smith, *and I have no idea that my persecutors ever thought I was guilty.*

That the governor should feel it necessary to put a construction on the constitution of Connecticut wholly different from what I had apprehended, is to me, a source of disappointment and sorrow. That instrument was, in my view, a supreme law of the state, contrary to which any other law, if made, would cease to be law: it would *ipso facto*, be null and void in itself. By that instrument the governor has power to reprieve after conviction *in all cases* except those of impeachment, *but here is a case which is not by impeachment*, ergo, the governor has no power to reprieve in any other than capital cases. This is a kind of logic which was not taught in Yale College when I had the honor of being a member of that institution.

If I may not be permitted to collect my witnesses and to prove the facts and representations contained and set forth in my petition, nor to disprove any thing which may be said against it, an investigation, would be unequal, unfair and dangerous, as the character of falsehood might be fixed upon that which was strictly true. Though

I have the fullest confidence in your Excellency, in the General Assembly, and in the state, yet it must be evident *that the honor of the state* is deeply concerned, to diminish the credibility of what I claim in this case, of what I know, and of what, by permission of the governor, I could prove to be true; without that permission I should doubt the expediency of laying it before the General Assembly in its present form; it may be epitomised, and their attention confined to a few obvious facts, merely because I may not be permitted to prove or disprove any thing; but this would be doing great injustice to myself; nor did I expect governor to investigate the truth or falsity of the facts connected with my case, any farther forth than they appeared in the petition itself; and for this obvious reason that I could not be present to advocate or defend. There were only two witnesses in my trial who claimed to have any knowledge of any improper conduct of Asenath C Smith and me. One was a poor, mean, lying, thievish negro boy, whose master declared that he could not believe him when he was sent on a common errand; that he placed no confidence in his story, that he had reprimanded him for it, and who only the summer before was actually arrested for stealing. The other was Maria A. Smith, the supposed sister of the said Asenath, who on trial before the court, *made oath that she had told so many different stories, and contradicted herself so often on the subject that she did not think her testimony would be received;* who also acknowledged under oath before court, that she had frequently and seriously confessed to different persons and in different places, that she had taken a false oath against me, before the justice when I was bound over, and who is now, this very moment, if report be true, supporting herself at the expense of her chastity in a common bawdy house in the city of New-York. To refer the Governor, or the General Assembly, or any person in the world to such witnesses for the truth or falsity of any thing, I should be absolutely ashamed, and would not now do it, had not Mr. Lanman called them into notice, and improved them for the purpose of destroying an Episcopal clergyman, and a republican, by fixing crimes upon me which never came into my mind; and of

which I am absolutely as innocent as the ministers of the upper sanctuary. Devoutly uniting in the hope expressed by your Excellency that truth and justice may prevail, I am very respectfully your Excellency's most obedient and very humble servant.

AMMI ROGERS.

On the 8th day of October, 1822, *I was released from prison in due course of law;* after having remained there two years on the charge of crimes which I never did commit, and of which I never had been informed, or known any thing, until about two years after they were said to have been committed—and of which I have no belief or even suspicion *that my accusers ever thought I was guilty ;* after a note of more than $630 was extorted from me while I was in prison, on peril of my life and liberty; against my strongest remonstrances, protestations, and utter refusal; after this money had been taken from the public treasury, (a great part of it) by Lanman and Halsey under the false and feigned pretence of paying witnesses, but which they converted to their own use and never did pay over to them.

I speak and write without fear of contradiction, for proof is at hand. In this case I mention Eunice Howard, Samuel Dorrence, Socrates Balcome, Ephraim M. Williams, Lydia Williams, and others who have not received the money which was taken out of the treasury which Lanman and Halsey have converted to their own *private* use and which I was then called upon to give my note for. In other cases Lanman took $15 to pay Joel Loomis, Esq. $10 to pay Capt. Clark of Lyme, and hundreds of others, but has never paid them. There are now residing in the county of Saratoga witnesses who knew nothing of the case, who were dragged from home, were at great expense and trouble in going to court, in staying there and in returning. Money was taken from the treasury by Lanman to pay them, they have called for it, but he made some excuse and has not paid it to this day. Is this fair ? Is it just ? Is it honorable ? No ! the whole prosecution has been false in the extreme, unjust, cruel and abusive in the highest degree ! In civil society we relinquish our natural rights

for the purpose of having our civil, moral and religious rights secured ; how far my rights have been secured in Connecticut, those who have or will read the foregoing pages must and will judge.

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## CHAPTER XIX.

### *GENERAL ASSEMBLY.*

*The General Assembly of Connecticut convened in the city of Hartford, in May*, 1823.

On the memorial of the Rev. Ammi Rogers, a joint Committee of both Houses was appointed to take his case into consideration, to grant him a hearing, and to report thereon. The Committee assigned the 27th and 28th days of May, 1823, for the said hearing and investigation, in the *Senate Chamber*, and notice was given accordingly.

*Senate Chamber, City of Hartford, May 27th*, 1823.

Present, Hon. DAVID HILL, of the Senate, *Chairman*.

Abner Reed, Esq. } *Committee.*
John Stanton, Esq. }

I, Ammi Rogers, appeared and said,—

*Gentlemen*—I do not come before you in the strength and power of Goliah of Gath, defying the armies of the living God ! but I come before you as a meek, humble and persecuted christian ; and as a minister of our common Lord and Savior Jesus Christ. Gentlemen, I complain, 1st, That I have been falsely accused. 2dly, I have been partially and unfairly tried. 3dly, Unjustly condemned and imprisoned. 4thly, And a note of more than $630 was extorted from me *in duresse*, as the condition of my liberty and life, to pay the expense of this *abominable conspiracy*. May I beseech you to grant me a patient and candid hearing, and to make that REPORT which you can justify before the bar of God, the bar of your own consciences, and the bar of all assembled created intelligencers. In the first place I beg permission to introduce the principal witness on whose oath I was

bound over who alone can be supposed to know the truth of the charges against me and whose testimony on trial was adjusted.

*Asenath Caroline Smith*, the principal witness, was then called and sworn by the chairman, in the presence of a great concourse of people who had assembled in the *Senate Chamber*, in the city of Hartford, to hear this extraordinary case. She is a young woman about twenty-six years of age, of a good figure, though rather small, very handsome, dressed well, appeared well, and had more learning than most young women of her circumstances. By the Chairman—Miss Smith, you are now under the solemnity of an oath ; you will please to testify what you know in this case. Answer.—Mr. Rogers is not guilty of what is charged against him concerning me. He never did have carnal knowledge of me, either before or since his trial, and never has offered to me any thing of the kind. Before this misfortune happened to me I had for two or three years kept private company with a young physician ; but I do not wish to implicate others. Mr. Rogers is innocent ; and I never should have accused him had it not been for Col. Halsey, Dr. Downer and Esq. Lanman. THEY over-persuaded and hired me to say what I did against Mr. Rogers when he was bound over, and it was not true ! ! Here she burst into tears ! and there was hardly a person in the Senate Chamber, who did not weep. After a few moments Mr. Stanton said to her, Did you not once swear that it was true ? Ans. I suppose I did ; but I now with sorrow and shame, *confess that it was not true*, and I never should have said it had it not been for them! By Mr. Stanton—Does not your conscience upbraid you? Ans. Yes, sir, my accusing Mr. Rogers wrongfully as I did, has caused me more sorrow, tears and trouble, than all that I have ever said or done besides ; and my coming here of my own accord, (for I was not obliged to come and testify against myself) is an evidence of my sincerity.—[*Here followed a long and particular examination by the Chairman and Mr. Reed, in which she fully cleared me of every crime or misconduct with her, or within her knowledge*, and then handed to the Chairman

the following letter which she had written to the church in Hebron, and which she said would more fully explain her conduct, viz:]

*To the Episcopal Church in Hebron.*

October 5th, 1819.

With shame and confusion I presume to address you by the silent language of a pen, and it is humbly to confess my fault, and earnestly to ask your forgiveness. I think it is my duty to say that Mr. Rogers is certainly and absolutely innocent of what has been laid to his charge concerning me, and I certainly have been overpersuaded and induced by Col. Halsey, Dr. Downer and others, to testify and say that against Mr. Rogers which was very unjust and wrong. They assured me that he was an important character, a cunning, artful man, and one that the Bishop and Clergy were against, and if I would testify against him it would be more for my honor, it should never hurt me, it should never cost me any thing, &c.—that I should be protected, that the whole town would pity me and be sorry for me, that all his enemies would become my friends, and that my character would be better than it ever was, for every body would take my part, would receive me into company and treat me with respect,—and, that I should be respected by all my acquaintance. But if I did not do it,—my father was dead, my mother was very like to die; I had no brother to take my part, (George Downer was gone to the Ohio and would never return) I should be hated and despised by all my acquaintance and by every body.—Col. Halsey and Dr. Downer came to our house and staid all night. Dr. Downer took me into a bed room alone, and there talked to me, he said as a friend, and advised and overpersuaded me to lay my misfortunes, not to his son, but to Mr. Rogers, and then for the first time I consented to do it, which was in March or April 1819, Col. Halsey dictated what they wanted me to say, and Dr. Downer wrote it, and they overpersuaded me to agree to it and to testify to it, when they knew and I knew that it was false. Mr. Lanman came to our house and staid till nine or ten o'clock at night, he took me into our east chamber alone, and though he said it would

not do for him, in his office, to advise, yet he would say it would be the best and most honorable thing that I could do to testify against Mr. Rogers. He gave me his word and his honor that it never should hurt me or cost me any thing, and that I should be protected; at length I confess I was overpowered and overpersuaded to say and to do what I did, and for which I am now sincerely sorry, and humbly ask forgiveness of God, of Mr. Rogers, and of you. If there is any excuse or palliation for me or my conduct, I pray you to consider it, &c.

ASENATH C. SMITH.

*By the Chairman*—Do you swear that this letter just read is in your hand writing, and that it was composed by you? Ans. I do. By the same—Are the facts contained in this letter true? Ans. They are. By the same—Was it written of your own accord, and without the agency or assistance of any one. Ans. It was, and I did it because I thought it my duty.

*May it please the Committee*—I wish now to introduce the testimony of Mr. Perry Clark, uncle of the said Asenath, having married her mother's sister, lived in the same house with them, and brought her up at his own table.—He is a man of good property—worth eight or ten thousand dollars ; of good moral character, and whose truth and veracity have not, within my knowledge or belief, been called in question. On trial, he, his wife and son, were, by stratagem, got out of the state, and their testimony could not be had.

*To the Hon. Gen. Assembly of Connecticut in May, 1823.*

I Perry Clark, of Griswold, county of New-London and state of Connecticut, of lawful age depose and say, that in the year 1817, and long before and since that time, Asenath C. Smith and Maria A. Smith lived in the same house with me ; that I do know that in the fore part of the summer of 1817 and long before that time, a certain young physician was in the habit of coming to my house and of being in private company with Asenath C. Smith; I well remember that not long before he went his journey to the westward, which I think was in the month of July 1817, he came to my house and staid all night, and

I personally know that he came out of the bed-chamber of the said Asenath at that time between break of day and sun-rise ; [this is the very time when I was charged in the information with committing that crime with her for which I have suffered two years imprisonment, when in truth I was not within 100 miles of her, had not seen her that whole summer, and never in my whole life had any improper connection with her.] And I depose and say that I have no knowledge that Ammi Rogers was at my house during the summer of 1817, but well remember that for several months he was not there: and I understood that he was gone into the state of New-York after his daughter, &c.—that in 1819, (two years after the supposed child) Col. Halsey and Dr. Avery Downer, (father of the said young physician) came to my house for the purpose of getting the said Asenath and Maria to testify against Mr. Rogers ; that they staid all night, and took the said Asenath into a private bed-room alone; that the next morning I heard the said Halsey dictate, and the said Downer wrote the testimony which I heard the said girls give against Mr. Rogers when he was bound over ; that the crimes charged upon Mr. Rogers were said to have been committed at my house in 1817, but that I never did hear the said Asenath or any of the family accuse him in these things until 1819 ; (nearly two years afterwards) and I depose and say, that about that time, James Lanman, Esq. the state's attorney, came to my house at about two or three o'clock in the afternoon and took the said Asenath into my east chamber alone, and remained there with her until some time in the evening, when I called him, (he says about nine or ten o'clock at night!) that when he came out of the chamber he told me that for Asenath to testify against Mr. Rogers (and not against George Downer) would be the best and most honorable thing that she could do! that it never should hurt her or cost her any thing! that she need not and should not be called upon to testify publicly, but only before a justice and a few friends ! ! &c. &c. I testify that I heard the said Halsey and Downer give the said Asenath the same assurances at the time they came to my house and staid all night.—

And I further testify that in the summer and fall of 1817, I well remember that the said Asenath was very sickly, weak, and unwell, and had fits, and particularly on the week before she was said to have been delivered, and in one of her fits, she fell from her bed on to the floor, &c.—And further the deponent saith not.

PERRY CLARK.

*New-London County, ss. Griswold, May 20th*, 1823.

Personally appeared the above named Perry Clark, who subscribed and made solemn oath to the truth of the foregoing deposition, in due form of law.

Before me, *Jedediah Barstow, Justice of Peace.*

General Assembly, May, 1823, opened by me,

*Thomas Day, Secretary.*

The depositions of Sophia Clark, wife of Perry Clark and aunt of the said Asenath, and of Lester Clark her cousin, were then read, in which they depose and say substantially the same as is contained in the foregoing deposition of Perry Clark, and particularly that Dr. George Downer did come there to see the said Asenath on or about the first of July 1817, and that he staid all night, that he had been in the habit of doing so for two or three years—that they had no knowledge or belief that I was there during the whole summer of 1817, or that I ever did at any time keep private company or have any improper connection with her—that in 1819 Col. Halsey and Dr. Avery Downer did come there and stay all night &c. as stated by Mr. Perry Clark—also, that they never heard the said Asenath or any of the family accuse me of those things until that time—that James Lanman did come there and was shut up alone with her in their east chamber as stated by Mr. Clark—that they do know and well remember that in the summer and fall of 1817, the said Asenath was very sickly, weak and unwell, and had fits, and on a certain time had fits and fell from the bed on to the floor.

Subscribed and sworn in Griswold on the 20th day of May, 1823, before

*Jedediah Barstow, Justice of Peace.*

Gen. Assembly 1823, opened by

*Thomas Day, Secretary.*

*May it please the Committee*—I beg permission now to read the deposition of Curtis Hickox, Esq. to prove in the first place that I have been falsely accused, and that I was not within 100 miles of the person and place where the crimes charged upon me were said to have been committed.

*To the Hon. Gen. Assembly of Conn. in May* 1823.

I Curtis Hickox, of Washington in Litchfield county, of lawful age, depose and say,—that Ammi Rogers was at my house in Washington, in Litchfield county, (about 100 miles from Griswold) on the first day of July, 1817, that I then and there paid him $40 in money and took his receipt in full of all demands; which facts I afterwards stated in my deposition which I made before proper authority, and gave to said Rogers to be improved in a case which he said was pending against him in behalf of the state, (see page 99) and which deposition I now say was true; and that the inclosed, viz. "Washington, July 1st, 1817. This day settled all accounts and matters, of every name and nature, with Curtis Hickox, and received forty dollars to my full satisfaction. Ammi Rogers,"—is a true copy of the receipt which he gave me at my house, (about 100 miles from Griswold) on that said first day of July 1817, and further this deponent saith not. CURTIS HICKOX.

*Litchfield Co. ss. Washington May 24th*, 1823.

Personally appeared the above named Curtis Hickox, Esq. who subscribed and made solemn oath to the truth of the foregoing deposition in due form of law.

Before me, *Youngs Elliot, Justice of Peace.*

*General Assembly, May* 1823, *opened by me,*

*Thomas Day, Secretary.*

*By the Chairman*—Was you charged in the information with committing that crime in Griswold on that particular first day of July 1817, or was it on or about that day?—Ans. It was on that day and on no other; and because I was unjustly deprived of this evidence on trial, the jury falsely declared me guilty, and by it I have unjustly suffered two years imprisonment. I then laid before the committee a certified copy of the original in-

formation in the hand writing of Mr. Lanman, and also a scandalous and malicious book which Lanman had caused to be printed, and in both the crime was charged to have been committed on that very first day of July, 1817, when I was not within about 100 miles of the place or person, and had not been there that summer.

Dr. Wells Beardslee and Homer Swift, Esq. of the town of Kent, made solemn oath, deposed and said, that in the month of April, 1819, they gave their deposition to the Rev. Ammi Rogers to be improved in a case which he said was pending against him in behalf of the state, that from the records of the Episcopal church in that place and other writings, and from their own recollection they were certain that on the first day of July, 1817, and for some time before he was with them in Kent, (not far from Washington) and that he was not in Griswold.

Subscribed and sworn in Kent on the 23d day of May, 1823.

Before JOHN H. SWIFT, *Justice of Peace.*

*General Assembly May* 1823, *opened by me,*

THOMAS DAY, *Secretary.*

*May it please the Committe*,—The depositions of Curtis Hickox Esq. of Dr. Beardslee, and of Homer Swift Esq. prove beyond all contradiction that I have been falsely accused, for that I was not within 100 miles of the town of Griswold on the first day of July, 1817, where and when the crimes charged upon me were said to have been committed; and this evidence was then in the hands of the civil authority of Connecticut: but because I was an Episcopal clergyman and unfriendly to the religious and political establishment of the state, it was wickedly and cruelly withheld and concealed, and the court knowing this did proceed in the trial without them. Will you, gentlemen, say that this was fair, was it just? was it honest or honorable? By Mr. Reed—What proof have you of this? Ans. I have abundance of proof—Capt. John Townsend and James Cook Esq. have made solemn oath, and it is certainly true, that they saw me deliver these papers, (see page 91) to Lanman and Coit at the binding over—that on trial in New-London, Oct. 1820, they stood very near me and heard me call for

these papers that they were withheld and the court proceeded in the trial without them. Will you gentlemen! will the legislature of Connecticut! will any decent person in the world justify such conduct!! and not only so, but extort from me, on peril of liberty and life, more than $600 to pay for this abominable wickedness!

The Committee adjourned till to-morrow at one o'clock P. M.

*Hartford, May 28th*, 1823.

The Committee met according to adjournment. I appeared and said, *Gentlemen*—I beg permission to read the journal of the proceedings in this case on yesterday, which I did; and then said, I come now to inquire more particularly into the conduct of Asenath, and wish to ask her some questions.—She was called.—I said, Asenath yesterday you solemnly testified under oath, before God and this Hon. committee, that the charges against me in the information concerning you were false—that Col. Halsey, Dr. Downer and Esq. Lanman, had overpersuaded and hired you to testify as you did against me when I was bound over, *that it was not true*, and that you never should have said it had it not been for them; Do you now swear that what you then testified was true? Ans. I do. Do you say on your oath that the information against me concerning you, on which I was declared guilty, and have suffered two years imprisonment, is false? Ans. I do. Is my petition which is now before this Committee, and which you have heard read, so far as it relates to you, and so far as your knowledge extends true or false? Ans. It is true.

*May it please the Committee*—I wish now to read the deposition of Mr. Perry Clark, Curtis Hickox, Esq. and others.—And I read them in support of the testimony which Asenath has now given, and in support of the truth of the foregoing letter to the Church in Hebron.

Mr. Reed then introduced a BOOK, containing a false report of my trial, printed by Mr. Green in New-London, 1820, and said that the testimony of Maria A. Smith was so correct and circumstantial that it seemed as if it must be true. I replied, I deny that she ever

did testify as is contained and set forth in that Book : and let me ask, who says she did ? Ans. The Book. I ask, who is the author of that Book ? Who says it is true ? Ans. I do not know, it is published. Yes Sir, and a great many falsehoods are published, *and even sanctioned by our Courts of law.* But to this Book I have seventeen objections which I have here in writing, and which I now beg leave to read. In the first place, this Book is a Bastard, it has no father, there is no decent person on earth who would not be ashamed to own it,—no one has put his name to it ! or pledged himself for the truth of it : and will this committee receive it as evidence ? I say secondly, This Book contains a false report of my trial. By Mr. Hill—You have no proof of that. Yes Sir, I have abundance of proof. Capt. John Townsend, James Cook, Esq. & Mr. Enoch Baker have made solemn oath, and here it is, that they were present when I was bound over, and at the trial ; that they have read the book, and that they personally know it to be false and malicious. I read my objections and the book was ruled out, and was not admitted as evidence.

*May it please the Committee*—I wish to turn your attention more particularly to the trial which was very partial and unfair.

*Capt. John Townsend* of Hebron, Tolland County, Conn. of lawful age, deposeth and saith, that he was present at the trial of Ammi Rogers, in New-London, 1820—that on trial he heard him call upon Esq. Coit for the papers that were delivered to him at the binding over as evidence in the case, that they were withheld and concealed, and the Court directed the Counsel to proceed in the trial without them—that he stood very near said Rogers on the trial when the said papers were called for--that they were among other depositions from Washington and Kent, and the certificate of Elisha Geer and family, &c.—that so soon as the pleadings were closed, Mr. Rogers moved to introduce the principal witness and was refused by the court, that in October last he went to Norwich after said Rogers when the time of his imprisonment had expired, that the state's attorney came into the prison and presented him a note

to sign, as the condition of his liberty—that he remonstrated in warm terms and refused to sign it—that the attorney went off, apparently in anger, and said he might lie in jail—that by the interference of himself and Esq. Stewart said Rogers consented to sign it, but at the same time said it was perfectly unjust, and that he would do it only to obtain his liberty and to save his life, and towards evening did sign the note in prison and came out.

JOHN TOWNSEND.

*Tolland County, ss. Coventry, May 26th*, 1823.

Personally appeared the above named Capt. Townsend who subscribed and made solemn oath to the truth of the foregoing deposition in due form of law.

Before me, ISAIAH DAGGETT, *Justice of Peace.*

Doct. E. B. DOWNING testified as before and that he knew nothing of the truth of the crimes charged upon me.

*James Cook, Esq.* of Preston, deposes and says that he was present at the court of inquiry in the case of the state against Ammi Rogers, that he distinctly recollects that said Rogers delivered to Esq. Coit, the justice at that time, a number of papers and documents, *admitted by consent of counsel* as evidence in the case (*here he stated what they were, see page* 91,) that he was present at the trial in New-London 1820, and heard the said Rogers call upon said Coit for those papers, that he refused to give them up without the order of the court, that the court directed them to be given up, *that they were withheld, and that the court proceeded in the trial without them*—that the character of Maria A. Smith, now Maria A. Packer, and Sam the negro, who were the principal witnesses in the trial of said Rogers, were not equal to that of people in general *in point of truth and veracity.*

Subscribed and sworn in Preston, May 19th, 1823, in due form of law, before

DENISON PALMER, *Justice of Peace.*

General Assembly, May 1823, opened by me.

THOMAS DAY, *Secretary.*

*Denison Palmer, Esq.* of Preston, deposeth and saith that in the month of September 1819, Maria A. Smith came before him and made solemn oath, that she had no

reason to think that the charges against the Rev. Ammi Rogers, concerning her sister were true, that she never heard her accuse Mr. Rogers until after Mr. Lanman, Col. Halsey, and Doct. Downer came there and over-persuaded her, and told her it would be more for her honor and credit, and said they would pledge their lives that she never should be harmed if she would lay her child to Mr. Rogers; that they went into a bed room and held a lengthy conversation with Asenath, and when they came out, she heard her say for the first time, (and that was about two years after it was supposed to have been born) that the child was Mr. Rogers's and went on with other accusations which she never heard before —that the character of Sam, the negro, a principal witness in the trial of Mr. Rogers, was not then and is not not now, that of a man of truth and veracity.

Subscribed and sworn in due form of law in Preston, May 19th, 1823, before me,

JAMES COOK, *Justice of Peace.*

*General Assembly, May* 1823, *opened by me,*

THOMAS DAY, *Secretary.*

*John C. Baker,* of Griswold, testified that he was present at the trial of Mr. Rogers 1820, that Lester Clark of Griswold, who had just returned from the state of New-York, desired him to inform Mr. Rogers, that he had returned, that he knew that which would destroy the testimony of Maria A. Smith, that if he would send for him, he would come and do it. The deponent says he did inform Mr. Rogers while he was on trial; *that he heard him apply to the court to send for said Clark, stating that he was a material witness—that as he was then on trial, it was out of his power to send himself;* that the court wholly refused, and went on in the trial without him. The deponent says that the character of Maria A. Smith and Sam the negro, the principal witnesses in the trial of Mr. Rogers, was not then, and is not now, equal to that of mankind in general, in point of truth and veracity.

Subscribed and sworn in due form of law, in Griswold, May 16th. 1823. before

JEDEDIAH BARSTOW, *Justice of Peace.*

*General Assembly*, 1823, *opened by me*,

THOMAS DAY, *Secretary.*

*Capt. E. M. Williams*, of Groton, made solemn oath that he heard Maria A. Smith, in speaking of the trial of Mr. Rogers, say, that in some things she was mistaken in what she testified against him ; *and in other things she lied, and a lie never had choaked her and did not choak her then.*

*Mr. Samuel Thayer* made solemn oath that he heard Maria A. Smith say to me, (just before the trial in New-London, and on being by me reproved for lying,) well, I do not care, I know I have lied, and I will lie, and I have lied before the court, and I will again if I have a mind to, and you cannot help yourself.

*Mr. Lewis Collins*, who is a very respectable man, and keeps a respectable tavern in Chester village, Mass. made solemn oath, deposed and said, that he heard Maria A. Smith say, (on being reproved for lying and false swearing) Well, I do not care, I know I have lied, and lied under oath, and my oath is good for nothing, and I am glad of it.

Subscribed and sworn in due form of law in Chester, Dec. 4th, 1822, before,

*William Wade Justice of Peace.*

*I, Peleg Rose* of Groton, and county of New-London, of lawful age, depose and say, that I was present at the binding over of the Rev. Ammi Rogers in April 1819, and stood near him, that I saw him deliver to Farwell Coit, Esq. and James Lanman, a number of papers and documents, among which I well remember were the depositions of Gentlemen from Washington and Kent in Litchfield county, and also a deposition of Asenath C. Smith, and her letter to James Cook Esq. in which she had charged her supposed child upon another man, and had entirely exonerated Mr. Rogers of all improper conduct with her or within her knowledge, which papers he distinctly remembers were delivered to the justice and Lanman at that time, were kept by them for the trial, and on trial were called for : but wickedly and corruptly withheld and concealed and the court directed the counsel to proceed in the trial without them, and I testify that the

character of Maria A. Smith and Sam Wheeler, the black boy, who were principal witnesses in the trial of Mr. Rogers, were not at that time on a par with people in general in point of truth and veracity, and further saith not. PELEG ROSE.

*New-London County, ss. Groton, May 19th, 1823.*

Personally appeared the above named Peleg Rose, who subscribed and made solemn oath to the truth of the foregoing deposition, in due form of law before me,

*Palmer Hewett, Justice of Peace.*

*General Assembly, May 1823, opened by me,*

THOMAS DAY, *Secretary.*

ADDRESS.

*May it please the Honorable Committee—*

I have prayed the Hon. General Assembly of Conn. now convened, to grant me a rehearing on the information brought against me by James Lanman, Esq. and to give up a note of more than $630, which was extorted from me to pay the cost which had arisen on account of that information. My petition was founded on the ground, that I was wholly innocent of the crimes charged upon me ; 2d, that I had been partially and unfairly tried ; 3d, that I was unjustly condemned and imprisoned, and wickedly and cruelly deprived of almost every thing which could make life desirable. On this memorial the Hon. Gen. Assembly have condescended to appoint a joint committee of both houses, which committee, gentlemen, you are, to investigate the grounds on which my memorial is predicated. I have by your goodness, had an opportunity of exhibiting such proof as I thought must be conclusive. In the first place, I am wholly innocent of the crimes charged upon me in the information. I solemnly declare this. Asenath C. Smith herself has come before you in person, and has solemnly sworn that I was wholly innocent of these crimes charged upon me, relative to her ; and stated the circumstances ; that she does not know that I knew, or

had been informed that she was, or had been like to have a child until many months after she was delivered: Gentlemen, this is in proof now before you, and if it be true, will you say that I ought in justice to be imprisoned, and to pay that note? But she further testifies, that she was at that time and long before, in the habit of keeping private company with a certain young doctor; that he came there and staid all night, on or about the first day of July, 1817; that in the year 1817, she did not see me at home or abroad, from March or April, until some time in September, and that I never did at any time in my life offer her any carnal or indecent connection; gentlemen, this is in proof before you, and if it be true, ought I and my children and friends, and the public to suffer? But what, I beseech you, is there against this proof? does the witness herself confess that she was overpersuaded to make oath to the contrary; and therefore she ought not to be believed? But Maria A. Smith confessed before the superior court that she had often acknowledged that she had taken a false oath against me, when I was bound over, and that old Halsey, Dr. Downer, and James Lanman had hired her to do it; she made oath before Denison Palmer, Esq. and it is now in proof before this committee, that she had no reason to believe that the charges against me were true. At one time she said that she had taken a false oath against me, yet the superior court admitted her testimony to condemn me, why then will not this committee receive the testimony of Asenath C. Smith, who is ten thousand times more to be believed, to clear me? It is now in proof before this committee, that Maria A. Smith, and Sam the negro, were not at the time of my trial, and are not now, persons of truth and veracity, and that they ought not to be believed; Mr. Enoch Baker swears it, James Cook, Esq. Denison Palmer, Esq. Mr. Peleg Rose, Mr. John C. Baker, all swear it, and this committee must think that all these respectable men are perjured, or that the said Maria and negro, ought not to be believed, of course that I am innocent and ought not to pay the note. The present testimony of the said Asenath, is supported by other testimony which cannot be

controverted. She swears that in the summer of 1817, and long before, she was in the habit of keeping private company with a certain young physician ; that about the first day of July, 1817, he came there and staid all night; that she was then begotten with that child, which his father and others induced her in 1819 to swear falsely upon me.

Mr. Perry Clark swears that she lived in the same house with him; that he knows a certain young physician was in the habit of coming there, and of being in her private company ; that he came there about the first of July, 1817, or just before he went his journey to the westward, and staid all night ; and he personally knew that he came out of her bed chamber at that time, between break of day and sunrise ; that he had no knowledge or belief that I was there during that summer : that he never heard her or any of the family accuse me until 1819 ; that Halsey and Downer, father of the young doctor, came there and staid all night, and took her into a private bed room alone : that the next morning Halsey dictated, and Downer wrote these accusations against me; that Lanman was shut up a long time with her alone in his east chamber, and then told him that it would be the best and most honorable thing that she could do to charge those crimes upon me ; that she should be protected, it should never hurt her, and she need not, and should not be called upon to testify publicly in the case.

Curtis Hickox, Esq. swears, that on that very day, when I was accused of committing that crime with her in Griswold, I was at his house in Washington ; that he there and then paid me $50 in money, and took my receipt in full, dated on that very day, 100 miles from Griswold, and sent a copy of it. Dr. Beardslee swears that on that day, and for some time before, I was with him in Kent, and not in Griswold. Gentlemen, all this evidence is now legally before you, and will you, can you in conscience say that I am guilty of begetting Asenath C. Smith with child, in Griswold, on the first day of July, or at any other time? consider the evidence, I beseech you, and make that report which you can justify before the bar of God, and the bar of your own con-

sciences. She swears that she lost her child by sickness, by infirmity, or by accident. Dr. Downing who delivered her, swears, and it is now in evidence before this committee, that he saw no marks of violence upon it, or its mother ; that it might be lost by sickness, or by infirmity, or by accident. Mr. Perry Clark, who lived in the very same house with her, swears, and it is now in evidence before the committee, that in the summer and fall of 1827, he well remembers that the said Asenath was very sickly, weak and unwell, and had fits, and particularly on the week before she was said to be delivered,and in one of her fits she met with an accident of falling from the bed on to the floor. Sophia Clark and Lester Clark swear the same. Does the committee believe this testimony ? if so, the testimony of Asenath is supported, and I am acquitted.

But, may it please the committee, there is another ground on which I pray to have my note given up, and that is, that I was partially and unfairly tried. It is now in proof that the principal witness in this case, the witness on whose oath I was bound over for trial, and on whose oath I ought to have been condemned or acquitted, was rejected by the court on the ground that she was not offered sooner. I claim to be a man of some understanding. If the decision of Judge Brainard in this very case had been adhered to, no testimony would have been admitted until the main facts charged had been first proved ; and then Asenath must have been introduced by them, and she could have told the whole story, and they could not impeach or contradict their own witness ; the all-night visit, the private bedroom conference, and the east chamber agreement would have come to view. Asenath says that they overpersuaded and induced her to swear these crimes falsely upon me. That she did swear them falsely upon me is undeniable : for she swore that I committed this crime with her in Griswold, on the first day of July, 1817. Is this true ? Curtis Hickox, Esq. swears, that *on that very day* I was at his house in Washington, 100 miles from her, and from Griswold. Dr. Beardslee swears, that *on that very day*, and for some time before, I was in Kent, and

not in Griswold. Mr. Clark swears that he had no knowledge that I was at his house, where she lived, *during that whole summer*, and for several months knows that I was not there ; that he knows that another man was there and staid all night, and he personally knew that he came out of her bed chamber at that time, between break of day and sunrise, so that it is undenible, *that I was falsely accused*, and she was induced to swear these crimes falsely upon me. But the question is, Did Halsey, Downer, and Lanman overpersuade and induce her to swear falsely ? The misfortune happened to her in 1817—in 1819, Halsey and Downer went there for the purpose of getting her to swear against me—she was taken into a private bed room alone—they promised her honor, friendship, protection, safety, and even secrecy if she would swear against me—Halsey dictated the story and Downer wrote it. Soon after, Lanman went there, about eight miles, was shut up with her alone for many hours ; he said it would be the best and most honorable thing that she could do, to swear against me ; that she should be protected ; that it never should hurt her ; that she need not and should not be called upon to testify *publicly* in the case. She did swear ! and he called upon her to swear publicly, and *she swore falsely*, and she now swears that they overpersuaded her to swear falsely ; and that her false swearing, which has ruined me unjustly, has caused her more sorrow, tears and trouble, than all the transactions of her life besides. Gentlemen, these things are in legal proof before you, and can you now say with a good conscience, that the grounds of my memorial are not well supported ? Can you say with truth that she did not swear falsely against me ? Can you in a good conscience say that these men did not overpersuade and wickedly induce her to swear falsely ? and can you say that the note to pay the cost of this abominable iniquity ought not to be given up ? If on my trial I had brought forward this witness they could have proved what she swore falsely against me when I was bound over ; I could not have contradicted or impeached my own witness, and I should have been condemned by her former testimony, and in this way I could not have the

claim that my trial has been unconstitutional, partial and very unfair. Gentlemen, I appeal to the common understanding of all mankind, would any public officer, would any man who wanted nothing but public justice, have done as these men have? And will you uphold them? will you extort from me more than $630, to pay for the dreadful and scandalous falsehood charged upon me, for the unspeakably ruinous and distressing persecution which has been inflicted on me, and on my innocent children, and parishes by their means? Will it be just, will it be honorable to Connecticut? I claim that my trial was partial and unfair in that collateral testimony was admitted before the facts charged were proved; in that Asenath C. Smith, the principal witness, was not called on to support, if she could, the prosecution. I claim that my trial was partial and unfair, in that the court refused to send for Mr. Lester Clark, whose testitimony was necessary in my defence. What can be more oppressive and unjust, than to call a person before you as a criminal, refuse him the evidence of his innocence, when it is within your power, and within a few miles of you, and then condemn him to prison, to infamy, to utter ruin, in want of it. Has this thing been done in Connecticut? Mr. John C. Baker swears it, and it is true. I called upon the court to send for Lester Clark, as a witness necessary in my defence; the court declined, and he was not there. Now, you, gentlemen, are appointed by both houses of the General Assembly to report on this case, will you say that it is fair and I ought to pay for it?

I claim that my trial was unconstitutional, not only in that I was deprived of the privilege of confronting the principal witnesss against me, the witness on whose oath I was bound over for trial, not only in that the judge refused to send for a witness necessary in the defence of the accused, not only in that I was put in jeopardy twice for the same supposed offence, but in that the trial was put off on the part of the prosecution almost eighteen months, whereas the constitution provides that every person who is accused shall have a speedy trial. I claim that the

trial was absolutely unlawful, in that *it was more than three years after the crimes were said to have been committed*, and almost two years before the prosecution was commenced so that it was outlawed by the statute of limitation. It is in proof before this committee, attested by Capt. Townsend, Esq. Cook and Mr. Rose, that important papers and documents, the undeniable evidence of my innocence, were delivered to the justice at the binding over ; that on trial they were called for : that they were withheld, and that the court proceeded without them. Will you, gentlemen, report that this was fair, and ought not to be inquired into, and that I ought to pay for it and be imprisoned and ruined in this way? to take a clergyman from his beloved children and friends, from his parishes, consisting of more than 2000 souls; where for more than six years there had not been a voice or a vote against him, except one man, to take him from the pulpit, and from the altar of God, and the pledges of divine love, by the most false and infamous accusations, to refuse him the privilege of confronting the principal witness against him ; to refuse to send for a witness necessary in his defence ; to put off the trial for eighteen months ; to withhold and conceal important papers and documents, the undeniable evidence of his innocence, and in this way to proceed to try him, condemn him, to imprison him, to disgrace him, and to ruin him? What can be worse ? and I submit it to this committee to say, if from the evidence now before them, these things have not been practised upon me, and abundantly proved ? and will you, gentlemen, say, because they are done by *the Honorable Superior Court*, I shall not have a hearing in these things, that they shall not be reported to the Honorable General Assembly ? But I pray you to give up my note, not only because it was unjust that I should give it, in that the charges against me were undeniably false, and are so now in proof before this committee ; not only because my trial was unconstitutional, unlawful, partial and unfair ; not only because my condemnation was unjust, and my imprisonment cruel and wicked ; but because it was extorted from me in duresse, extorted from me while in prison, and could not help myself, it was taking

the advantage of my situation, and as much compulsion as it would have been to put a knife to my throat, or a pistol to my breast ; in that it was demanded and taken as the only condition of my liberty, and perhaps of my life. Capt Townsend swears expressly, and it is now in evidence before you, that he was present when the note was signed ; that I then remonstrated in warm terms, and refused to sign it ; that the State's Attorney said that I might then lie in jail, and went off in anger ; that I said it was perfectly unjust ; (and I think that I have abundantly proved by Asenath C. Smith herself, by Dr. Downing, Mr. Perry Clark, Curtis Hickox, Esq. Dr. Beardslee and others, that it really was so) he swears that I then declared that I would sign it only to obtain my liberty and perhaps my life ; and in this way I did sign it, hoping and believing that the Honorable General Assembly would afford me relief ; and gentlemen, I now request you to give up in your report, my note on each, and on all the before mentioned grounds ; and in justice to me, to yourselves and to the public, I hope and believe you must and will do it.

By the Chairman—Have you any documents relative to your former standing ? Ans. I have, may it please your honor ; but not directed expressly to this General Assembly.

*Jacob Bunniel*, of Branford, New-Haven County and state of Connecticut, of lawful age, deposeth and saith that he has been for many years one of the wardens of St. Andrews' Church in Branford ; that he was personally and well acquainted with the parents and grand parents of the Rev. Ammi Rogers before he was born ; that they were always considered among the most respectable for character and property of any of the inhabitants of this town ; that he has been personally and well acquainted with the Rev. Ammi Rogers, who was born and brought up within about one mile of the place where this deponent has lived ever since the said Rogers was born ; that he never knew any thing unbecoming in the conduct or character of the said Rogers ; and that there never was, to his knowledge, any blemish fixed upon his character in this town ; that previous to his or-

dination, this deponent and the committee of the Episcopal Church in Branford did sign and send to the Bishop and standing committee a recommendation for the said Rogers to be ordained ; and this deponent says that some years after this, the said Rogers was *unanimously chosen to be minister of this parish* ; that the congregation were united under him as their minister, and that he never knew or heard of any person in this town who had any just cause of complaint against said Rogers either as a minister or as a man. And further this deponent saith not. JACOB BUNNIEL.

Subscribed and sworn in Branford in due form of law, before

BENJAMIN PAGE, *Justice of Peace.*

*Samuel Russell and Isaac Hoadley*, wardens of Trinity Church in Branford, certify that the Rev. Ammi Rogers was born of respectable parents, and brought up in this town and neighborhood : that they have been constantly and well acquainted with him from his infancy before he entered college, while at college, and ever since he has been in the ministry, and at no period of his life has any blemish been fixed upon his character; that he now is and always has been highly esteemed and respected in this town; and that the church was never so united and so prosperous as while under his ministry.

*Bishop Jarvis himself*, my enemy and persecutor, gave public and official assurance in behalf of himself and of all the Episcopal Clergy of Connecticut, that they had nothing against me, that my character and authority were good, &c., *see the depositions of Mr. Andrews, Esq. Dudley, and the Rev. Dr. Mansfield.*

*Mr. Joel Chatfield*, one of the wardens of Union Church in Derby, gave the most unexceptionable testimony in my favor.

*Messrs. Thomas Wells and Hiram Haughton*, the wardens of St. Peter's Church in Hebron, made solemn oath, that I was the settled minister of that parish, that my character was good, that for six years then last past, they had never known or heard of a voice or a vote against me in their parish except one man, who had long since sold his property and gone off.

*Messrs. Eli Knox and Marcus Gibbs*, committee of the Episcopal Society in Branford, Mass. certify that the Rev. Ammi Rogers has occasionally performed divine service and preached in this society for ten years last past; that for some time past, and at the present time, he is employed to perform divine service, and to preach here a part of the time; and that we consider his character and his standing, as a minister and as a man, to be good.

Dated May 29th, 1820.

We the Committee, appointed by and in behalf of St. James' Church in Poquatanic, (not far from Griswold) to inquire into the truth of certain evil reports, circulated by Dr. Downer, Col. Halsey and others, against the Rev. Ammi Rogers, on which a prosecution has been instituted,—do certify and report, that we have been personally to the house where the ill conduct was said to have transpired; that we have made diligent inquiry of the person implicated, of all the family, and of the neighbors; that we have also attended the Court of inquiry, and the court of trial; and that we are fully satisfied that the reports, now charged, are wholly false and ought not to be regarded.

JAMES COOK, } *Committee of St. James's*
PELEG ROSE, } *Church.*

Poquatanic, April 5th, 1820.

*At an annual meeting of the parish of St. James' Church in Poquatanic, legally warned and held in said Church, this 5th day of April*, 1820,—

*Voted unanimously*, That in the opinion of this meeting, the papers issued by Bishop Jarvis against the Rev. Ammi Rogers, are wholly unconstitutional and uncanonical: and whereas the said Rogers has performed divine service and preached in this church a considerable part of the time since 1814, we think it due to him, to ourselves, and to the public, to say, that so far as we know, his conduct in this parish, both as a minister, and as a man, has been perfectly unexceptionable.

A true copy of Record.

*Attest*, EBENEZER GEER, *Society's Clerk.*

There is no report of the committee, nor pretence

suggested, that I have not been falsely accused, partially and unfairly tried, unjustly condemned and imprisoned, and wickedly and cruelly deprived of almost every thing which could make life desirable, and a note of more than $630 to pay the cost and expense, extorted from me on peril of my liberty and life. I say the committee have not pretended that all this was not proved, and that all this was not true: but that it would be a manifest encroachment upon the Judiciary, for the Gen. Assembly to grant a rehearing on the terms proposed, and I would not take the note on any other condition; Good God of heaven! has it come to this! can the citizens of Connecticut be treated in this way and have no redress!

O, Merciful God, and Heavenly Father, who hast taught me in thy holy word that thou doest not willingly afflict or grieve the children of men; look with pity, I beseech thee, upon the sorrows of thy servant, who am now under affliction and persecution. In thy wisdom thou hast seen fit to suffer me to be visited with trouble and to have distress brought upon me. Remember me, O Lord, in mercy sanctify thy fatherly corrections to me, endue my soul with patience under my afflictions, and with resignation to thy blessed will: comfort me with a sense of thy goodness, lift up the light of thy countenance upon me, and give me peace through Jesus Christ our Lord. Grant, O Lord, that all my sufferings here upon earth for the testimony of thy truth, and a good conscience, may terminate in thy glory and the salvation of my own soul: may I look up to heaven and behold thy glory which shall be revealed hereafter: may I learn to love and bless my persecutors. Father of mercies, please to forgive them and to turn their hearts; please to bless and preserve all Christian rulers and magistrates, give them grace to execute justice and to maintain truth; please to relieve the distressed, protect the innocent and make their innocence to appear; bless all mankind with every needful gift, convert the unconverted, and fill the world with thy glory; cast the bright beams of thy light upon thy church, that we may so walk in the light of thy truth here that we may at length

attain everlasting life through Jesus Christ our Lord.—Amen.

Our Father who art in Heaven, &c.

Just Judge of Heaven, against my foes,
Do thou assert my injured right;
O set me free, my God, from those
Who in deceit and wrong delight.

Since thou art still my only stay—
Why leav'st thou me in deep distress—
Why go I mourning all the day,
Whilst me insulting foes oppress.—(43d Psalm.)

## *AGAINST LYING AND FALSE SWEARING.*

The Eternal God hath said—Thou shalt not bear false witness against thy neighbor.

Coolly and deliberately to call the God of all worlds to witness and to sanction that which we know to be false, or that which we do not know to be true: or to induce others to do the same, is profane, is impious, is Heaven-daring, is God-defying! O, how dreadful! how shocking! how dangerous for time and eternity, is false swearing! it hardens the soul against all the impressions of divine love and fear; it banishes the influence of divine grace from our hearts! It dissolves all civil compact. Our courts of law ought to render judgment according to evidence; if that evidence be false, the judgment will be false. And as it respects individuals, how unjust, how cruel, how abusive is false witness. It deprives us of life, and of every thing which can make life desirable—by it, I have suffered, and by it you may suffer. No character, no honor, no profession, no property, nothing valuable can be safe! Do I see my beloved father or mother, do I see a dear brother or a charming sister, do I see, O, Gracious God! do I see my wife or daughter, by perjury and by falsehood, torn from my bleeding bosom, from every thing honorable, pleasant, gay and cheerful; dragged to a court of Justice, stript of honor, character and happiness; loaded with indelible infamy and disgrace; my fondest hopes are blasted, my animating expectations are cut off, all my comfort is gone, and with unspeakable sorrow and anguish my gray

hairs are brought down to the grave ! and what is the cause ? Oh, it is false swearing and perjury ! Thou fell monster of hell ! what hast thou not done ! Begone, get thee hence ! begone forever thou child of the devil! What can make any person appear so perfectly ridiculous, hateful and contemptible, as to be detected in a disgraceful, mean lie ? There is not a decent person on earth who would not resent even the suspicion of it; there is not the meanest scoundrel who walks the streets of New-York, or any other place, who would not be ashamed of it. Liars and hypocrites are to have their portion in a bad place, in the lake which burns with fire and brimstone ! The devil himself is said to have been a liar from the beginning,and liars and perjured persons are children of the devil. I love and pity their souls, but I despise their conduct. If it be possible, O, Father in Heaven, to forgive so great, so henious, so destructive, so disgraceful sins against thee, and against all human safety and happiness, look upon them in mercy, make them sensible of their crimes and bring them to repentance, and to a better use of their tongues.

Let a person possess all the wealth of the Indies, or all the gold of Peru : let him be honored with all the offices and stations in the power of men to bestow, yet if he be destitute of truth, he certainly is rotten at the core, he is detestable in the sight of God and man—look at him ! see a liar ! a false swearer ! a perjured person ! how mean he is ! how despicable ! how dreadful ! I advise parents to teach their children, above all other qualifications, the love and practice of truth; and to impress their minds, as much as possible, with an inward abhorrence and detestation of falsehood and misrepresentation. If a person be ever so poor, if misfortunes surround him on every side, if he be afflicted in mind, body and estate, and is overwhelmed in sorrows and troubles, yet, if he be a man of truth, if what he says may be relied on, he will be respected, he will be comforted and relieved. We have a silent monitor within us, unless, by falsehood and perjury we have banished him, and he will inform us what is truth, and

what is not. In this case the words of Pope are excellent, viz.

> What conscience dictates to be done,
> Or warns me not to do,
> This teach me more than hell to shun,
> That, more than Heaven pursue.

St. Paul says, our rejoicing is this, the testimony of a good conscience, that in simplicity and godly sincerity we have had our conversation in the world. But conscience is not an infallible guide; how often have I conscientiously, and sincerely thought I was right, and afterwards been convinced that I was wrong! and even in matters of religion, our consciences are greatly influenced by education and custom! Still it is the best guide in the world when regulated by the holy scriptures, and the best information which we can obtain. O, Almighty and Eternal God, make me, and all mankind, I beseech thee, at all times, to love those things which thou dost command, and to desire those things which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

Our Father who art in Heaven, &c.

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## CHAPTER XVII.

The witnesses testified before the Legislature, and their testimony was supported by the testimony of others, that Col. Halsey and Dr. Downer, and James Lanman, Esq. overpersuaded and hired them to testify against me as they did before the court, and that it was not true, and they knew it. Now stand still and see the judgments of Heaven upon these wicked men; in less than three years.

*Col. Jeremiah Halsey*, who had been a noted lawyer, a state's attorney, a man of great property and distinction, has become a poor miserable vagabond; he has had

the numb palsy, his mouth drawn on one side, he spits and drules : he got drunk, fell from his horse, was taken up out of compassion, at Mr. Abel Spicer's, where he lay all night, wet the bed and dirtied himself ; his son-in-law turned him out of door, he has not a house to shelter his head ; a demand of $20 was offered to me against him by a Mr. Kimbal for one of these books—only fifty cents, I would not take it ; and he is now actually a town pauper ; he dragged out a miserable existence and last fall died on the town.

*Dr. Avery Downer*, of Preston, was once a noted physician, looked upon to be a man of good property, well respected and promoted in the town. In less than two years after I came out of jail, every cent of his property was sold at the post by the sheriff ; he has not a shelter of his own to cover his head, and now goes from grog-shop to grog-shop, a poor, miserable outcast in society, by most of his acquaintances hated and despised.

*James Lanman, Esq.* was educated in the same College and at the same time with me ; he has been a noted lawyer, state's attorney, and six years a Senator of the U. S. Since these false accusations against me, he has been publicly burnt in effigy in the city of Hartford, hung in effigy in the city of New-London, drowned in effigy in Norwich, and publicly whipped in his own person !. in Norwich landing, by a Mr. Story on this very account, in presence of hundreds of his own citizens, and not a man to take his part, except his own son, who said to him ; Go home, father, for you have more enemies here than there are bees in a hive. He has been refused a seat in Congress, &c. left out of office, and I know no man who has become more universally hated and despised, by all classes of people, in the town where he lives, than James Lanman, and it is said he is more than $5,000 worse than nothing, as to property ; he has lately married another man's wife, and it is said he has got some property by her, which he is spending very fast.

*Judge Chapman*, who conducted the trial, and pronounced sentence upon me, soon after sickened, languish-

ed, died, and is now in his grave ; he never saw a well day afterwards, and never sit on the bench as Judge again.

*Asenath C. Smith*, has left the United States, and I do not know what has become of her.

*Maria A. Smith*, (*the supposed sister of Asenath ; because the circumstances of her birth were such, that her father never would own her ; he went to sea and has never returned,*) after my trial she returned to Springfield, with Ira Daniels, (who was very anxious to have me condemned,) his property was all attached, his friends had forsaken him, he fled ; she returned to Griswold, destitute, despised and neglected—she then went to the city of New-York, and it is said, supported herself at the expense of her chastity ; returned to Groton, sickly, and diseased ; John Packer took her part, and took her in, and he has since neglected his own wife and children, and has had a bastard by his wife's sister.

*Maria*—married a poor, drunken fellow, and lives very unhappy.

*Sam Wheeler*, the negro, has since my trial, been convicted of breaking open a store and stealing, in North Stonington ; and is now justly suffering two years imprisonment in Newgate State Prison, at Simsbury Mines.

*John P. Trott*, the Foreman of the Jury who pronounced me guilty, soon after my trial, sickened, and languished and died, and is now in the grave ! is it nothing to you, all ye that pass by ? Is it not wonderful, is it not astonishing to view and consider the judgments of Heaven, which have attended the perpetrators of this horrid plan, these persecutors of injured innocence, and although they have made me enemies among those who will judge a case without examining or knowing it ; yet what has become of all these abominable conspirators. I do not believe that people always receive all their punishment in this world ; I am not a universalist, yet great plagues remain for the ungodly. Elias Brewster, who was called to support the character of Maria and Sam, had an amiable wife who hung herself the very next winter, and there is hardly an individual among

them, who has taken part against me in this case, who has not been obliged to drink the bitter cup of affliction. Look at them! what were they once? what are they now?

As to my own conduct and character, actions speak louder than words. I was ordained and settled in the state of New-York, and remained there in the ministry about ten or twelve years, and was dismissed after the death of my wife with great reluctance, and only at my own request, and without the least fault found in me. I was then settled in Branford, the place where I was born and brought up; where my parents and grand parents lived, and where I had been known from my infancy, without a dissenting voice or vote; and with a larger salary than they had, at any time, ever given to any other clergyman. If there had been any thing in my youthful days, against me, or my family, or my connections, would there be no one to lift a hand or stir a tongue against my settlement there as a minister? After I had been gone from Ballston about three years, a meeting was called and in a congregation of more than 700 souls, a very unanimous vote was passed (only two dissenting votes) for me to return and again become their minister, with the same salary I had before, viz. £216 a year; and if there had been any thing against me in the county of Saratoga would they want me back again?

*Elisha Miller, Joseph Van Kirk, and Eleazer Dows*, inhabitants of the county of Saratoga and state of New-York, being convened and duly sworn, depose and say, that they have been personally and well acquainted with the Rev. Ammi Rogers for nearly twenty years last past; that they were vestrymen of Christ's church, in Ballston, a great part of the time the said Rogers preached in said church, which was about ten or twelve years; that his general conduct and character were good; that he was dismissed from said church with great reluctance, and without the least fault found in him; that at the time they regretted, and still do regret, his leaving them: and the congregation manifested the same disposition; that about three years after Mr. Rogers left Ballston,

they were present at a very full meeting of the congregation of said church in Ballston, [the number of souls there, belonging to that parish, were then about 700, and the number of communicants about 280,] at which meeting a very unanimous vote was passed, only two dissenting votes, for him to return to Ballston and again become their minister; and further the deponents say not.

ELISHA MILLER, ELEAZER DOWS,
JOSEPH VAN KIRK.

Personally appeared Elisha Miller, Joseph Van Kirk, and Eleazer Dows, who subscribed and made solemn oath to the truth of the foregoing deposition, in due form of law.

Before me, ADAM COMSTOCK, one of the judges, &c.

*Messrs. Joshua Bloore*, (my wife's father, and *John Bloore*, her brother,) Samuel Hollister, Reuben Smith, John Higby, Ira Betts, Levi Benedict and others of Ballston, depose, and on their oaths say, that they have been personally and well acquainted with the Rev. Ammi Rogers for about twenty years last past; that they have severally considered him a faithful minister, and remarkably attentive to the several duties of his ministerial office; that they do respectfully consider him a man of truth, of honor, and of strict integrity; that all did, and still do regret his leaving them to reside in another state; and that they do not consider him justly liable to reproach.

Subscribed and sworn before
*Adam Comstock, one of the Judges, &c.*

In Jewitt City, one mile from the place where the crimes charged upon me were said to have been committed, in 1817; in 1819, two years after, the wardens and vestrymen of St. George's church, Voted unanimously, That we are not sensible, neither do we believe, that any blame or misconduct can be justly imputed to Mr. Rogers. Signed by Charles Fanning, John Schofield, Simeon Lathrop, James Burnham, Christopher Avery, Enoch Baker, Peleg Fry, and others, wardens and vestrymen.

## *MASONIC.*

At a regular communication of Franklin Lodge, No. 37, in Ballston, County of Saratoga, state of New-York, duly convened in their hall, and opened in due form, this 21st day of Febuary, A. L. 5826,—Voted, That the Worshipful Master, the Senior and Junior Wardens, and Brothers John Monro, Peter Roe, and Isaac Johnson, be a committee to inquire into the conduct, character and standing of our Rev. Brother, Ammi Rogers, and to report this evening.

We, the committee, to whom was referred the case of our Rev. Brother Ammi Rogers, respectfully report, that after strict trial and due examination of him, of his documents, and of the records of this Lodge, we find that in the year of our Lord 1794, he was regularly initiated into the mysteries of freemasonry in this lodge; that he was passed and raised to the sublime degree of Master Mason; and that he now is, and for about thirty-two years last past, has been a member in regular and in good standing in this lodge: That from public documents, duly attested, and certified by civil authority, which we have seen, we are fully in the opinion that there has been, in the state of Connecticut, one of the most wicked, cruel, and abominable conspiracies, *ecclesiastical and civil*, formed and executed against our Brother Rogers, which ever was formed against any man in any country; and that it is the imperative duty of every freemason, of every order and degree, to espouse his cause: and that his conduct and character in this town and county, where he has resided a part of the time, and where he has been well acquainted for about 34 years last past, is, and uniformly has been, so far as we know and believe, good and exemplary, and we hereby recommend him as a worthy man, a worthy minister of the gospel and a worthy mason.

Dated Ballston, February 21st, 1826.

BEMLEN PETERS, *Master.*
WILLIAM SAUNDERS, *S. Warden.*
N. J. SELLY, *J. Warden.*

John Monro, Peter Roe, Isaac Johnson, Committee of Franklin Lodge, No. 37.

*Voted unanimously*, That the foregoing report be accepted by this Lodge, and that the secretary be directed to furnish Brother Rogers with a certified copy of the same.

Attest, JOHN MILLER, *Jr. Secretary.*

St. John's Lodge in Greenfield, the Lodge in Galway, Montgomery Royal Arch Chapter in Stillwater, and many other Lodges and Chapters in the County of Saratoga and State of New-York, also in Massachusetts and Rhode-Island, took up my case, examined my documents, and after strict trial and fair examination, gave the fullest testimonials in my favor, and their unwavering determination to espouse the cause of a much injured, much persecuted, but worthy brother and companion; and to them I returned the following

## MASONIC ADDRESS.

My much beloved and much respected brethren of all orders and degrees in Freemasonry, please to accept my most sincere thanks for your kind interference in my behalf, and suffer me to congratulate myself, to congratulate you, and to congratulate the whole world, that there is an institution so ancient, so honorable, so well founded, and so well calculated to soften the asperities of human life, to conciliate the affections, and to refine the manners of mankind. While in this small, dark world, we are by nature poor, and miserable, and blind, and naked, no beings more destitute, without clothing or the implements of defence, aliens from the commonwealth of Israel, without God and without hope in the world. In this situation the blessed Sun of Righteousness arises with healing in his wings. He proclaims glory to God in the highest, and on earth peace and good will towards men; and I heard a voice saying unto me, ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you: so that a way is now provided for our admission into the blessed society of saints in light. Though now, while in this small dark world we may be

poor, and blind, and naked ; yet if we are prepared in our hearts, if we divest ourselves of all self-righteousness, of all confidence in the flesh, or in our own accomplishments or abilities ; we may seek for admittance into this heavenly kingdom, and by being led by this Sun of Righteousness, who is our Friend, and whom we shall soon find to be our Elder Brother and Redeemer, we may boldly knock at the door of divine grace, and it shall be opened unto us ; we may seek the light of this heavenly kingdom and we shall find it, we may ask to have and receive part of the benefits of this kingdom, and we shall have them. But let it never be forgotten that as the disciples were pricked in the heart when St. Peter first preached to them this kingdom, so we must all feel in our naked breasts that torture which should be a shield to our faith, a prick to our conscience, and which will be certain death if we resist or do despite to this spirit of grace ; this is sharper than a two edged sword, and must not be resisted : But we, my brethren, must be animated by the spirit of the living God, we must be led by Jesus Christ, our friend and brother, and in the presence of the all-seeing eye of God, and before the throne of divine grace, we must upon our bended knees, pray for the guidance and direction of Him who is infinitely wise : then as we put our trust in God, our faith will be well founded, we may arise and follow Jesus Christ our leader, and fear no danger. We may meet with opposition from the darkness of the west ; the violence of the south may oppose us ; yet by putting our trust in God, and following the counsels and directions of his Son, that invaluable Friend of human kind, we may go all around, and round, and round the world, and fear no danger ; we shall be taught to take the steps of the Gospel, we shall, upon the right angle and square of our work, upon our bended knee make our vow of obedience to the God of heaven ; *we shall then be brought out of the darkness of nature into the most astonishing light of the Gospel !* We shall then clearly see, that as the sun rules, governs and enlightens the day, as the moon rules, governs and enlightens the night, so the Son of God rules, governs and enlightens *his church.* We shall

then see the great light of God's holy word in all its beauty and richness, to rule and govern our faith ; we shall see that which will keep us within due bounds with all men, but especially with those who have obtained the like precious faith with ourselves. We shall see that which will square all our actions, by teaching us that noblest and best of all rules, *to do to others as we would have them to do to us in like circumstances;* we shall see the necessity of using the Christian gavel of affection to knock off every turbulent passion, and every rough corner of the human heart. We shall see the scythe of time cutting down all before it ; we shall observe the hour glass and the twenty four inch guage.

This will teach us, that as *entered apprentices* in the work of our God, we must be shod with the preparation of the Gospel of peace ; that we must be clothed with the badge of innocence ; and if we thus stand, with our loins girt and our lamps burning; if we learn to have our conversation right, and to do as we should do, and to speak as we should speak ; we may then by special favor obtain more light ; we may then *pass on to be fel low laborers and fellow crafts* in the work of the Gospel; as workers together with me, saith St. Paul. We shall then see that without faith it is impossible to please God; by our faith and sincere obedience we shall have hope to enjoy the eternal and all glorious Godhead for ever and ever ; we shall have charity, the noblest and greatest of all christian graces ; by this we shall love God supremely, and our neighbor as ourselves. We shall remember what we once were, and have compassion for our brethren: we shall love as brethren, be kind, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrarywise, blessing. So that in that temple which is founded upon the Rock of Ages—which stands upon wisdom, strength, and beauty; we shall possess faith, hope and charity. In FAITH we shall depend upon the mercy and direction of God through Christ; we shall, in the blessed HOPE of the Gospel, cheerfully meet the scythe of time; we shall lie down in the silent grave, that we may awake in the glorious morn of the resurrection. In CHARITY we shall love

God and all his creatures ; with the trowel of charity we shall smooth over all their words and all their actions: we shall be unwilling to think ill, unwilling to speak ill, unwilling to do ill, to any one ; but we shall be perfectly joined together in the same mind, and in the same judgment, and there will be no divisions among us. O, blessed God ! what a happy time will this be ; and thus may we be raised *to the sublime degree of master builders* in the spiritual temple of our God.

Conspiracies may be formed against us; ruffians may assault us and lay violent hands upon us; the world may cast us out as rubbish ; they may *heave us over* their pale of charity ; we may wander about in goat skins and sheep skins, destitute, afflicted, tormented ; we may be stoned and sawn asunder ; the violence of our enemies may smite us to the ground; *yet if we maintain our integrity*, the vine, the myrtle and the cassia, shall grow from our grave. Though in the Patriarchal religion : O Lord and my God ! the flesh may be rotten and cleave from the bone ; yet, in the Jewish religion, there is marrow in the bone ; and in the Christian, life and immortality are brought to light, the strong grip of the Lion of the tribe of Judah, who is Jesus Christ himself, who is the resurrection and the life, will raise up our dead bodies and fashion them like unto his own most glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

As Jesus Christ, who is the resurrection and the life, and in whom alone there is peace and safety, is called in scripture, the righteous branch ; as he declares of himself, that he is the true and living vine ; as the dove returned to Noah's Ark with a green Olive branch in her mouth, in token that the flood was over, and that there was peace and safety on earth ; so we, when called upon the melancholy task of depositing the dead bodies of our brethren in the grave, deposit with them green boughs, in token, and in the blessed hope of peace, safety and immortality to them. So that in the masonic order, founded upon the great, ETERNAL I AM, who said let there be light, and there was light ; founded also upon the great light of God's word, if our hearts, like those of

David and Jonathan, be knit together in pure love and sincere friendship: if our constancy be such that we can truly say with the holy Job, though he slay me yet will I trust in him, I will not depart mine integrity: though men should heave us over the walls of this world as useless members of society, as mere rubbish; though they should kill us, yet we trust, we have that within us, which can never die; our bodies shall be raised up in the last day, and our names shall be written on that chief white corner stone which the builders in this world did refuse —on which will be a new name written, which none can read, except those who have learnt.

But, my brethren, while we are in the world, we must use the world, and the things of the world, as not abusing them; *as we pass by*, we must commit to faithful men, those who have been tried and found *trusty*, worthy and well qualified; those useful ordinances and instructions, which God has given for the good of his people. We must all be fellow-laborers in the vineyard of our God; we must work and labor while it is called to-day, and be contented with our wages; or else, mark well what I say! *mark well*, my brethren. We may loose our reward, just in the very moment when we expect to receive it; for there is a time coming *when all imposters, hypocrites and deceivers* shall be detected and brought to light. It will then be, that not every one that saith Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my father who is in Heaven; so that in the great work of charity, we must always be ready and willing to step a foot out of our way to help a brother, to bend a knee in prayer to God for him, to have a breast to feel for his woes and to keep his secrets, to lend him a hand to support him in all his righteous undertakings, or else to warn him of his danger and help him out of difficulty, and to have an ear to hear his complaints.

These are some of the great duties of human life, these are some of that most excellent workmanship, which even the queen of Sheba might admire, and exclaim as she did when she saw them, and unless we will comply with them, this may be the condemnation, that light has

come into the world, and we have loved darkness rather than light; that though we have been the children of light, yet we have not walked as such. Then, when the great and dreadful day shall come, when the high arch of Heaven shall be disclosed, when God himself shall speak in thunder from Mount Sinai, and the earth shall shake terribly; when the bush shall burn with fire, and the lightning shall flash from one side of Heaven to the other, and the thunder of God shall roll and roar, and the whole earth shall be summoned to stand before the grand Council of Heaven; we not having holiness to the Lord, either engraven in our hearts, or written on our foreheads, the most excellent King will sit in judgment against us, the great High Priest of our profession will cast us out, and consign us to the lower vaults of the earth; and the Holy Ghost, the Grand Scribe of HEAVEN, will record that the will of God is done.

But on the other side, if we will give ourselves up to the guidance and direction of God's ever blessed spirit, which we shall always pray for and seek for; if we will walk by the lights given to us; if we will bear in mind the jewels and badges of our order; if we will mind and regulate ourselves by the plum line, the square, the compass, the level, the gavel, the trowel, &c. Judah and Benjamin may assault us, venomous beasts may fall upon us, but they cannot hurt us; if we will walk by the important lights of our order, we may find an encampment of saints in light. The road may be long; the path may be hard and rugged; we may be beset by Jews, Turks and infidels, yet if we fight manfully the christian warfare, we shall come off conquerors, and more than conquerors, our lights never shall be extinguished; but in the peaceful encampment of Sir Kt. Templar and Saints above, we shall drink new wine, in that precious cup, made without hands; we shall find the Rock of Ages, Him who is the hope of all the ends of the earth. Then in the blissful presence of God, we shall see the four and twenty elders, consisting of twelve Patriarchs and twelve Apostles, all falling down and worshipping before the

throne of God, and their lights shining forth for ever and ever, as the stars in the firmanent of Heaven !

Without pursuing the subject further at present, let us all be reminded of our high and mighty vocations, as Christians and as Masons, wherewith we are called ! O, how careful ought we all to be, to adorn in all things the doctrine of God our Saviour ; to knock off every turbulent passion, and every rough corner of our hearts ; to curb every unholy desire, every licentious thought, and to square all our thoughts, words and actions, by the great light of God's word, which, as Masons and as Christians, should ever be open before us. O, let us remember at all times, and in all places, our jewels, our badges, our obligations, and encourage in all our hearts and lives, all the workings of that divine sympathy, which gives to humanity so many charms. What can produce more real, substantial bliss, than the influence of that charity which as Christians and as Masons we are bound to encourage ; a consciousness of soothing the disconsolate, befriending the destitute, assisting the fatherless and the widows, relieving oppressed virtue from contempt, disburdening the overcharged heart of its sorrows, wiping, with a lenitent hand, the cold sweat from the brow of affliction in every species of human distress—blessed God, what a noble employment, happy, yea, thrice happy are you my brethren, who know by experience that a series of generous actions is a source of the most sublime happiness and satisfaction that can be felt on this side of Heaven ! Yes, the blessings of those who are ready to perish, shall forever rest upon your heads ; and their daily wishes and prayers in your behalf, shall ascend, like a fragrant column of incense before the throne of God, and meet with an honorable acceptance with him. And is masonry a fraternity to encourage, to promote and to heighten every social grace and every Christian virtue ? is it a society to draw nearer, and still nearer the cords of affection ? is it an institution calculated to befriend the poor, to espouse the cause of injured innocence, to repel the shafts of slander, to reinstate the insulted dignity, to receive into the arms of love and affection every worthy, persecuted, injured brother, and

to relieve the wants of the needy! Hail it then ! O, hail it, blessed of the Lord. I congratulate myself, I congratulate you, I congratulate the whole world on the establishment of a society, not above, but next to the religion of Heaven, the most ancient, the most honorable, the most useful, the most loving, and by those who are most acquainted with it, the most beloved among the children of men.

But while we are thus congratulating ourselves, let us remember that it is appointed unto all men, once to die. Our fathers and the phrophets, where are they ? Let us ever remember and pay the tribute of respect to the virtues of our departed brethren who have gone before us. Where is Washington, Warren, and Montgomery ? where is Franklin, Jefferson, and Clinton, ? those ever respected friends and patrons of our order ! And O, how many dear brethren, whose charming company graced our social circles, have departed this life, since I first had the honor of being a mason ? My Lord and my God ! do their lights no longer shine among us ? is their glass out ? has the scythe of time cut them down ? has the level evened them with the ground ? and is there no brother's widow, or orphan children, looking to us for consolation, to whom we can extend the hand of charity and friendship ? into whose bleeding wounds we can pour the wine and oil of comfort, while we forget not the corn of relief ? Remember that we ourselves must also soon die ; the scythe will cut us down, the level will even us with the ground, and we must leave our families and friends to those who shall come after us ; we shall be taken from our beloved fraternity, and from society. How solemn ! how awful ! how interesting is the event to which I turn your attention ! Does it remind us that there is neither age nor station that can free us from the unwelcome approach of death ? Die we all must ; it is the last debt of nature. Let us then all be prepared for that which we know to be so inevitably certain. May we ever be mindful of the All-seeing Eye of God. May we keep our hands clean and our hearts pure. May the jewels and badges of our order never be tarnished. And, may we, my brethren, being wash-

ed in the blood of the Lamb, be presented pure and spotless before the throne of God.—Amen. So mote it be.

N. B. I solemnly declare that I have received the several degrees of Freemasonry, from an Entered Apprentice to that of a Sir Knight Templar, and am now, and ever have been, in regular and in good standing. 2d, That the foregoing address is founded upon the best principles of Christianity and of Freemasonry. 3d, That I know nothing in Masonry which is not honorable to God, and useful to man and to society.—Nor do I believe that our Courts of law ever were influenced in the administration of justice by masonic considerations more than members of the same church are influenced by their religious connections. If masons are disqualified to act as judges or jurors, then anti-masons are equally disqualified; for it is a poor rule that will not work both ways. Masons have, at least, as much reason to fear a departure from justice by antimasons, as antimasons have by them; and Churchmen, Presbyterians, Baptists, Methodists, Quakers and Roman Catholics, have as much reason to fear as either of them; and Anti-Masonry is in fact breaking up all confidence in human society. 4th, That I never have known or considered any duty or obligation enjoined upon me as a mason, which was to be so construed as to do away the force of *the great light* of God's word which was in all cases to rule and govern our faith and practice, and which commanded us, me and all others, *that whatsoever we would that men should do to us, even so should we do to them.* 5th, That I have met with my masonic brethren in their several degrees in most of the States from Maine to Virginia; and that I never have known or believed, that any party politics or sectarian principle of religion, was ever introduced or discussed in any masonic meeting. 6th, That I have never known or heard of any punishment that ever was inflicted upon any brother, by any lodge, or by any regular body of masons, greater than that of expulsion. 7th, That I do believe and know that men have been restrained from error and excited to duty by being masons, when otherwise they would not have done it; and on this ground, with others, I certainly am in favor of Masonry.—"And now there was leaning on Jesus' bosom, one of his disciples whom Jesus loved." And so, blessed Jesus, let me live the life and die the death of the Righteous, and let my last end be like his.—Amen: So be it.

AMMI ROGERS.

*Middlebury, Vt. January* 1, 1830.

## A SERMON ON MARRIAGE.

*Genesis 2d Chapter, 18th verse.*

And the Lord God said it is not good that man should be alone, I will make him an help meet for him.

*Beloved Fellow Christians.—*

In the beginning God created all things by the word of his power. The stupendous fabric of the universe was reared out of nothing, and the mighty work of creation was finished: But in the great plan there was one deficiency. For Adam there was not found an help meet for him. The earth with all its beauty, with all its grandeur, and with all its productions; the heavens with all their glories and with all their influences ministered to the service and to the pleasure of man; but all this availed but little, while there was no creature of his own species to whom he could communicate his thoughts, and with whom he could share his happiness. This defect was quickly perceived and instantly supplied by the gracious Creator of the world and of our first Parents. And the Lord God said, that it is not good that man should be alone; I will make an help meet for him. And the Lord God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof: and the rib which the Lord God had taken from man, made he a woman and brought her to the man. And Adam said, this is now bone of my bones and flesh of my flesh: she shall be called woman because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall be one flesh.

From this I infer that the single man is only partially blessed at best, and that he who findeth a good wife findeth a good thing and shall find favor of the Lord. I say a good wife, such as Eve was when God brought her to Adam; and such a wife as one of her amiable daughters now is, who is renewed by the grace and adorned by the virtues of the glorious gospel of Jesus Christ. To represent to you some of the advantages which a

man derives from a virtuous and good wife ; and to suggest some practical hints, for the regulation of the conduct of the single and married of both sexes in relation to marriage, shall be the subject of this discourse. O, Almighty and Eternal God, I beseech thee to illuminate my understanding, to guard me from all error, to lead me into all truth, to enable me to say something from the words of my text to thy honor and for the benefit of thy people.

1st, then I say a good wife will help to educate your children, 2d, she will improve and increase your estate, 3d, she will augment all your joys, 4th, she will alleviate all your sorrows, and 5th, she will help to secure your eternal salvation.

First, a good wife will help to educate your children, and education on the part of the mother commences from the very moment that she has a prospect of being a mother ; and the care of her own health is the first duty which she owes to her child ; and on this prospect how greatly is her value enhanced ! Her existence is multiplied, her duration is extended—a man child is at length born into the world—and what helper so meet, for the glad father, in rearing the tender babe as the mother who bare him ? there are offices which she, and only she, can perform: there are affections which she, and only she, can feel ; and there are difficulties which she, and only she, can surmount. The dawning of reason appears; the solicitude of a father awakes; what a task is imposed upon him ! but he is not left to perform it alone. The Lord God has provided him an help meet for him, one prompted by duty, one drawn by affection, one trained by experience to assist him in the—

" Delightful task to rear the tender thought,
" To teach the young idea how to shoot,
" To pour the fresh instruction o'er the mind,
" To breathe the enlivening spirit, and to fix
" The generous purpose in the glowing breast.',

In the more advanced stages of education, after the pupil is removed from under the maternal wing, of what assistance to the father, of what importance to the child, are the delicate ideas, the tender counsels of a wise and

virtuous woman ! it is to be hoped that a child trained up in the way in which he should go, by a tender mother, will never depart from it. But should the impulse of youthful passion lead him astray from the holy commandment, what means would be so likely to reclaim him as the recollection of a mother's feelings, and the consideration of her pious lessons !

In the education of her own sex, the mother seems to be more than a help meet for man. The trust chiefly, if not entirely devolves upon her, and where could it be disposed of so well? The knowledge which she has of herself, her experience of the world, and her maternal affections are all that she needs to qualify her for this arduous undertaking. A mother only can enter into the feelings, the weaknesses and the necessities of a young female, just entering on an unknown, a varying, a tempestuous and dangerous ocean of human life, for she remembers how she herself felt and feared, what she needed, how she was relieved, assisted and carried through ; and to a mother only can a young female impart the numberless, nameless anxieties which every step she takes in life must necessarily excite. When she converses with her mother she only thinks aloud. The good conduct of a mother is one of the loveliest patterns of virtue, and the hope of a mother's applause is, next to God's approbation, the most powerful motive to imitate it. The superiority of females to male youth in respect of morals is clearly deducible from the larger share which the mother has in their common education. Behold then how much help man derives from a good wife in the education of their common offspring ! and what pity then is it that, without great necessity, it should ever be consigned to less skilful, less affectionate and less successful hands !

2d. A good wife will help to improve and increase your estate. No man ever prospered much in the world without the consent and co-operation of his wife; let him be never so frugal, never so regular, so industrious, so successful, so intelligent : all goes for nothing if his wife is profuse, disorderly, indolent, or unfaithful to her

trust. By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through. But O, how good a thing it is, and how pleasant, when the gracious intentions of God and of nature are fulfilled; with what spirit and perseverance will a man labor in his vocation when he knows that his earnings will be faithfully disposed of and carefully improved: with what confidence does he resort to his study, to his trade, to his farm, to his merchandize; he will fly over the land, and over the sea, he will meet difficulty and danger, if he has an assurance that he is not spending his time and strength in vain: that all is well and safe at home: that indulgent heaven has crowned all his other blessings with an help meet for him, a discreet manager of his estate, a fellow laborer with him from a sense of duty, from interest and affection. This is the portrait of a good wife drawn by the inspiration of God in 31st chapter of Proverbs which I sincerely recommend to be attentively read by each female in my parish, and in the world, at least once in every week, and may heaven bless you, my fair hearers in the resemblance.

3d. A good wife will augment all your joys. The Hermit, the solitary, the single man is only half blest at best.

"Nature in zeal for human amity
"Denies or damps all undivided joys.
"Joy flies monopolists: it calls for two,
"Rich fruit! Heaven planted; never pluck'd by one,
"Needful auxiliaries are our wives to give
"To social man true relish of himself,"

or of any thing else in the Universe. Alone, man feels a double weight in all his afflictions while he only half enjoys the blessings of life. To enjoy the comforts of life with a full relish, man must have a companion, he must have a friend, he must be married, he must have a wife; her company, her conversation, her affection, will add flavor to the most delicious viands; improve the beauty of the most delightful prospects; give vivacity to the social circle; tranquility to solitude; music to groves; fragrance to flowers; brightness to the firmament; and splendor to the sun! social happiness; true and essential social happiness resides only in the bosom of love

and in the arms of friendship. Affectionate intercourse produces an inexhaustable fund of delight; it is the perennial sunshine of the soul. With what anxiety then should we endeavor to find an amiable being with whom we may form a tender tie, a close attachment, who may inspire us with unfading bliss and receive an increase of happiness from our endearments and attention! O how greatly do such connections increase the kind and benevolent affections of the human heart! how greatly do such dispositions, while they lead the mind to the enjoyment of domestic happiness, awaken all the virtues, and call forth all the best and strongest energies of the mind. Deprived of the chaste and endearing sympathies of Love, the species would sink into gross sensuality or mute indifference, they would neglect the improvement of their faculties and renounce all anxiety to please. But incited by love, the sexes cultivate their faculties, every intellectual energy is called into action: and by endeavoring to promote the happiness of others, they secure their own.

4th. A good wife will help to alleviate all your afflictions. It is pleasant to have a companion in solitude, an assistant in labor, a fellow partner in joy: but human life contains varieties, painful as well as pleasant—sorrow, pain, solicitude, and disappointment enter into the history of man; and he is but half provided for the voyage of life who has found an associate for his happier days only, while for his days of darkness and distress, no sympathizing partner, no help meet is prepared. But the provident care of the Almighty meets every lawful wish, every real want of man: and in bestowing on him a companion for his youth, a sharer in his felicity, a partner in his property, heaven was securing for him, at a distance, a friend in old age, a solace in affliction, a partner in want, a friend that sticketh closer than a brother. Is the Husband persecuted? does he incur censure where he hoped for applause? does he provoke opposition, where he hoped for co-operation? is his good, evil spoken of? does envy shoot at him her fiery darts?

does calumny spread over him her monster figured mantle, does slander raise aloud her opprobrious voice, and malice scar him with her insidious bolts ? where shall he fly for an asylum ? to whom shall he repair for repose ? let him retire to the sanctuary of his own dwelling, let him flee to the bosom of his own wife : and though the whole world should be shut against him, she will receive him with open arms : though the whole world should frown upon him, she will receive him with a smile. With affectionate assiduity she will remove every object from his eye, every sound from his ear, every impression from his memory which is calculated to increase the painful sensibilities of his heart. She will strive by her conversation to divert, by her smiles to cheer, and by her caresses to soothe him. She will remind him of the Father of mercies and the God of all consolation : by her influence she will draw him to the throne of divine grace : if he cannot pray for the anguish of his spirit, she will pray for him ; and having found mercy for what is past and obtained grace to help in time of need, he will be able to rejoice in persecution for righteousness sake, knowing that great will be his reward in Heaven.

Is he afflicted in body ! is he wasting with pining sickness, or groaning under excruciating pain? his affectionate partner will attend him in the double capacity of nurse and physician—with what patience will she sit by him from evening to morning ! with what sympathy will she endeavour to alleviate the acuteness of his pain ! with what tenderness will she strive to sooth him to beneficial repose ! how easy the bed which she softens, how reviving the cordial which she mingles ! how potent the medicine which she administers ! and oh, how sweet the return of health after sickness when the helpmeet for him has been the means of its restoration.

5th. A good wife will help to secure your eternal salvation. Is the husband walking in the way of righteousness, Alas ! in the world he will meet with many temptations to depart from it, from which she, as a woman, is exempted, she can spend more hours in converse with Heaven and with God while he is obliged to attend to the earthly

cares of his farm, his merchandize, or his trade. But her exemptions and her advantages will serve the better to qualify her to become the help meet for her husband in the important interests of his soul and of eternity. Her deep and undisturbed communion with God will be improved in his behalf: the fruit of her retirement and leisure, her reading and reflection will be modestly applied to the important purposes of directing him in perplexity and succouring him in temptation. Is he unhappily led astray from the path of rectitude, the steady influence of her mild, gentle unostentatious piety, like a friendly angel will beckon him to return to the way of peace and rural pleasure; and will probably prevail when all other means have lost their effect. The inspiration of God says—ye wives be in subjection to your own husbands, that if any obey not the word, they also may without the word, be won by the conversation of the wives, while they behold your chaste conversation coupled with fear. Does the Husband embrace and hold fast the blessed hope of everlasting life! this hope will be greatly enhanced by the animating prospect of enjoying it forever in her company, his piety will become more ardent by being social, they will take sweet counsel and go to the house of God together in love, they will lift up their hearts and their voices together in the prayers and praises of the church, they will dwell together as heirs of the grace of life, that their prayers may not be hindered, and whatsoever they agree to ask concerning the salvation of their souls it shall be granted them by their common Father who is in Heaven. In these respects and in many more which might be mentioned, a good wife is really a help meet for her husband, she is a great blessing to him.

I proceed now, as was proposed, to suggest a few practical hints to the single and married of both sexes in relation to marriage. And first, This subject simply but very clearly unfolds the nature of woman, her station, her duty, her use, and the end for which she was made. It raises her to her proper rank and importance, and instructs her how most effectually to support them. It forbids her to aspire after rule: it secures for her affec-

tion and respect, for how is it possible for us to hate and despise that which God and nature have made so essential to our happiness. If the intention of the Creator be attended to, the respective claims and duties of the sexes will be settled in a single moment, and an end will be forever made to all unprofitable discussions of superiority and inferiority, of authority and subjection in those whose destination and duty it is to be mutually helpful, attentive and affectionate. For only observe and remember and consider that woman was made of the rib of man—she was not taken out of his head to rule over him, she was not taken out of his feet to be trampled under foot by him; but she was taken from his side to be his equal, from near his heart to be beloved by him, and from under his arm, to be protected by him; and for this reason the Episcopal Church directs that in marriage the man shall always stand on the right hand and the woman on the left hand and it is very reasonable and proper, that whenever a man and woman, but especially a husband and wife appear together, or walk together, that the man should take the woman under his left arm as the nearest and dearest object of all his earthly affections, and that his right arm should be at liberty to guard her, to support her, to defend her, and to protect her.

2d. Young women, this subject speaks to you, you see what is your earthly destination; it is to be helpmeets for man, keep this object steadily in view, let it direct you from your earliest days of reason, in the employment of your time, in the cultivation of your talents, in the improvement of your hearts, and in the formation of your manners—let it influence you in regard to the books you read, the principles you imbibe, the models you imitate, that by the grace of God you may qualify yourselves to be helpmeets for those who shall be your husbands—able to train up their children in the way they should go—to share their prosperity with moderation—to alleviate their afflictions by sympathetic tenderness—to improve their temporal interests by your wisdom and your care—and to promote their eternal salvation by your example and prayers. Ever keep in mind, my fair

young hearers that the proper and peculiar sphere of good women and good wives is the retired vale of domestic life, study to excel then rather in the useful, than in the ornamental qualities of the female character. Remember now your Creator in the days of your youth, and as the only basis of real, uniform, persevering, personal and relative virtue and happiness, endeavor to have your hearts established with grace *in a reasonable religion.*

3d. Young men, this subject speaks to you. Marriage is honorable in all and the bed undefiled, but whoremongers and adulterers God will judge! say not that it is good for a man to be alone! the Lord God says it is not, and who art thou that replieth against God. The practice of celibacy is one of the crying sins of our age and of our country, and is equally unfriendly to religion, unfriendly to good morals, unfriendly to public spirit, and unfriendly to human comfort. He who says or lives as if he thought it were good for man to be alone gives the lie to his maker, he sins against the constitution of nature, dishonors his parents, defrauds another of one of the justest rights of humanity, and that too in a case where she cannot complain—and he exposes himself to commit crimes which I should be ashamed to mention. But in making choice of a partner for life: what need is there of prudence, of advice of your best friends and particularly of your parents and the direction of Heaven. In taking to yourselves wives, you are forming a connexion which nothing but death can honorably dissolve, you are entailing on yourselves the worst, the greatest earthly curse, or receiving the best, the sweetest, the richest temporal blessings which Heaven can bestow! Guard then against the charms of external beauty, the brilliancy of wit and the enchantments of wealth. Consider her education, consider the disposition of her heart, the qualities of her mind, her domestic accomplishments, and above all consider her piety, favour is deceitful and beauty is vain, but a woman that feareth the Lord shall be praised, her price is above rubies, the heart of her husband doth safely trust in her and she shall do him good and not evil all the days of his life.

4th. Wives, this subject speaks to you: it tells you

that you are not to hinder your husbands, but to help them. A lazy, sluttish, wasteful, contentious, imperious, inconstant, unfaithful wife is one of the greatest misfortunes that can fall to the lot of any man. I pity him from the bottom of my heart! unfortunate man! unhappy man! his wife, instead of an helpmeet, instead of the best, the richest, the sweetest of all blessings which Heaven could bestow, she is shackles on his feet, she is palsy to his hands, she is a burden on his shoulders, she is smoke in his eyes, she is vinegar in his teeth, she is a thorn in his side, she is a dagger in his heart, and good God! what is she not!* O ye wives! consider how much your husbands have honored you, by choosing you in preference to all others, to be their bosom, their best, their confidential friends, to take charge of their houses, their children, their property and their happiness, till death shall dissolve the tender, the solemn, the important connexion. Consider how much they do and how much they suffer for your maintenance and comfort. While you are easy, and safe at home, they are exposed to ten thousand, thousand dangers and hardships, by sea and by land, in the summer's sultry heat, in the winter's piercing cold; confined to the receipt of custom, immured with in the walls of the study, buried in the bowels of the earth, tossed on the tempestuous ocean, bleeding in the field of war, indefatigable in their profession, trade, or occupation by night and by day; and what is the chief temporal reward which they expect for all their toil, all their trouble and all their danger? it is the obedience, it is the fidelity and it is the affection of their wives. Consider how strongly these duties are recommended in the scriptures: consider how solemnly you promised them in the church, or in the presence of God and of your friends, before the minister, before the altar on your wedding day! and after all, will you be froward, will you be peevish, will you be sullen, will you be ill-natured, will you be unfaithful or neglectful? No! Heaven forbid it; It is better to dwell alone on the house top, than to dwell

*I can have no conception of a better character or personage than that of a virtuous, good woman, and I can have no conception of a worse character or personage than that of a bad woman! she is worse than a bad man

with a brawling woman in a wide house. But wives submit yourselves to your own husbands as it is fit in the Lord, and let the wife see that she reverence her husband for the Lord God hath said I will make him an help meet for him.

5th. Husbands, this subject speaks to you.—It says husbands love your wives and be not bitter against them. Bitterness, illnature, want of kindness, tenderness and affection towards your wives is meanness and inhumanity, yea, inhumanity of the most monstrous kind, for every wound inflicted upon your wife is a wound inflicted on your own body; and cruelty to your wife is cruelty to yourself, for ye two are one. Bitterness towards your wife is not only inhuman, but it is unspeakably mean, it is dastardly, it is cowardly, it is ungrateful; for when you first addressed her on the subject of love and marriage, she was coy; you protested the sincerity of your passion; she believed you but was still timid and reluctant.—You employed others to advocate your case; at length she consented and confided in your integrity, she committed her body, her accomplishments, her property and, I had almost said, her soul into your hands—and alas! your bitterness proves you dead to every feeling of honor, of gratitude, of religion and utterly unworthy of such a treasure.—It is ingratitude to God, for in compliance with your wishes, in answer to your prayers, Heaven has given you a lovely, a discreet, and amiable wife to be an helpmeet for you; and you are insensible of the favor, you trample it under your feet, and thus you insult the goodness of God—your bitterness and unkindness towards your wife is an impious and heaven-daring violation of one of the plainest laws of nature, and of one of the clearest precepts of the gospel; for only but consider what the great Apostle to the Gentiles says on this subject. (Ephesians, 5th, 25th.) Husbands, love your wives even as Christ also loved the church, and gave himself for it, &c. for no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord did the church for we are members of his body, of his flesh and of his bones.—For this cause shall a man leave his father and his mother, and shall be joined unto

his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church, nevertheless let every one of you in particular so love, esteem, and respect his own wife, even as he does himself. Without pursuing the subject let none of us ever forget that all our earthly connexions must soon be dissolved,and that they ought all to be improved with a view to eternity ; let us then now work out our own salvation with fear and trembling well-knowing that God has given us power both to will and to do those things which are for his good pleasure—give me leave therefore to invite you all, single and married, young and old, to a spiritual union by faith, and love and good works with the Lord Jesus Christ—come into the ark of Christ's Church ; rend your hearts from every evil propensity ; devote yourselves to the service of God in a sober righteous and godly life and conversation, all things are now ready, come to the wedding, amen !

## *ON RELIGION.*

If people would be careful to understand and define the terms which they use in conveying their ideas to each other, on subjects of religion, it would greatly abate, if not entirely do away those unhappy differences and disputes which now exist in the world. Religion is derived from the latin word *religo*, which signifies to bind, and is that bond or obligation which every creature owes to its Creator ; so that every person of every nation, country, language and persuasion under Heaven, who believes that there is a God, and endeavors to live a life accordingly, may be said to be a religious person ; and his religion will be either true or false, according as his ideas of God are correct or incorrect : for a false religion is a departure from true religion.

Enthusiasm according to our present definition of the term, is religious zeal and exercise carried beyond the bounds of sober reason and sound judgment. No one aver acts wisely either in religion or in any thing else, except when he acts reasonably ; and the moment we suffer our feelings to run away with our judgment, either

in religion or politics, in astronomy or philosophy, in drinking or in courtship, or in any thing else, we are very liable to go astray from duty.

Superstition is derived from the Latin words *super* and *sto*, which signify to stand upon: and it is making that a matter of great importance in our minds, which is in itself of no material consequence. It is being very strenuous and conscientious in some circumstantials of religion, while the great duties of human life are but little regarded.

Bigotry, is adhering to any principle without examination, without reason, and contrary to our judgment. A man may be firm in his opinion, but the moment he shuts up his mind against reason, that moment he becomes a bigot.

Conversion, is derived from the Latin words *con* and *verto*, which signify turning from, and is expressed in the 18th chapter of Ezekiel, viz. "when the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive." And our Saviour says to Peter—Satan desires to have thee, and to sift thee as wheat, but when *thou art converted*, i. e. when thou hast turned away from this temptation, strengthen the brethren.

Regeneration, is derived from the Latin words *re* and *genero*, which signify to be born again; and our Saviour says it must be of water and of the spirit; which the Christian church, in all nations, ages and countries, has defined to be water in baptism, whereby the person is born out of the society of this world, into which he is born at his natural birth; into the society of Christians: and the spirit which is given in God's good time, *whereby the natural disposition is changed from the love and practice of that which is wrong, to the love and practice of that which is good and right*: and that every man, woman and child, who is capable of being saved, is capable of being born again, and ought to be baptized: and as we are all children of the same infinitely compassionate parent of the universe, each one has an equal right to all the means of grace here and through them,

to the hope of glory hereafter ; and it is wrong to refuse infant children the benefits and privileges of the Gospel covenant because their parents are not so good and so exemplary as they should be.

## FEASTS AND FASTS.

The Christian church has always divided the Christian year into two parts, viz. from Advent to Trinity Sunday, and from Trinity Sunday to Advent again.—During the first six months, we are taught what God has done for us ; and how much our salvation has been the care of Heaven : During the last six months we are taught what God requires us to do for ourselves.

Advent, is derived from the Latin words *ad* and *venio* which signify coming or advancing to any place ; but as the word is used in the Christian church, it means our Saviour's coming into this world, and is always the four weeks next before Christmas. During these four weeks it is the imperative duty of every minister to preach and explain to his hearers the necessity and benefit of Christ's first coming into the world to redeem mankind, and the importance of his coming again in the last day to judge the world.

Christmas, is the day of our Saviour's nativity ; on which the Christian church joins with the Heavenly Hosts, in giving glory to God in the highest, that in and through Him, who is born into the world, as on that day, there may be peace on earth, and God's good will to the sinful children of men. After Christmas the church follows our Saviour through the whole course of his life, so that there is no doctrine he ever taught, no miracle he ever wrought, no example that he ever set forth for imitation and instruction which will not be duly explained, inculcated and enjoined, and by every minister in all nations, countries and languages, at the same time. It is customary in the Episcopal Church to illuminate their houses of worship on Christmas Eve, in token of joy and rejoicing, and to represent that internal light which he who was the light of the world, was then about to introduce ; and also, to decorate themselves and their hous-

es and places of worship with green boughs, and vines, and roses, and flowers, to shew that as these green boughs and vines, &c. live through the cold and icy embrace of winter, so in and through him who is born into the world as at that time, our dead bodies shall live through the cold and icy embrace of death, and in the morn of the resurrection they shall rise and blossom as the rose.—Our religion is not as the world was before it was made, viz. *without form, and void, and darkness upon it*, but it is reduced to a regular system, so that there is no article of the Christian faith, necessary to be believed, and no duty necessary to be performed, which will not be regularly and duly pointed out, explained, and enjoined, at least once in every year, and by every minister at the same time. Most of the Old Testament is appointed to be read through once, and the New Testament twice every year, and the Book of Psalms once every month, and by every minister at the same time; and it is so arranged that the chapters and portions of scripture which the ministers are required to read will explain and enjoin the articles of faith necessary to be believed, and the duties necessary to be performed on that day, and at all times.

New-Year, is observed, not because it is the first day of the year, but because it was the day on which our Saviour was circumcised. On that day it is especially the duty of every minister to lay before his hearers the necessity and the advantage of being admitted into covenant with God: in the Jewish church by the rite of circumcision, and in the Christian church by the sacrament of Baptism. Our commission is to preach the gospel to every creature, and to baptise all nations. This gospel is good news to all mankind; it is that notwithstanding, since the fall, they are conceived in sin, and are by nature the children of wrath; God is now willing, in and through Jesus Christ, to recieve them into the arms of his mercy, to forgive their sins, to sanctify them with the Holy Ghost, to give them the kingdom of heaven, and a glorious ressurrection at the last day: and these promises are offered to you, to your children and to all that are far off, even as many as the Lord our God shall

call : and he says, look unto me all ye ends of the earth, and be ye saved. Those who have these good news, and are willing to receive these great and glorious promises, are required to accept them by coming into covenant with God, by promising and engaging on their part, that they will use their best endeavors to renounce and avoid all kind of sin and wickedness, that they will constantly believe God's holy word, and obediently keep his commands. *The sign and seal* of this covenant is *water* applied by lawful authority, in the name of the Father, and of the Son, and of the Holy Ghost ; for there are three that bear record in Heaven, the Father, the Word, (i. e. the Son, for he was made flesh, and dwelt among men,) and the Holy Ghost, AND THESE THREE ARE ONE. And there are THREE that bear witness on earth ; the Spirit and the water, and the blood,—represented by the blood and water that sprinkled upon the earth from the side of our Savior as he hung upon the cross ; blood to show that an atonement was made for sin ; water to show the purifying nature of the gospel ; and the spirit to change the heart or affections of mankind from the love and practice of ungodliness and worldly lusts, to the love of God, and of a sober, righteous and godly life, and these three agree in one. For this reason infant children and others are sprinkled in baptism, to signify the outpourings of the Holy Ghost, the blood and water that sprinkled from the side of our Savior as he hung upon the cross, and that we are thus planted in the likeness, not *of his burial*, but *of his death*. But the frailty of human nature is such, that we ought often to call ourselves to an account, to bring our consciences to the bar of God, to become feelingly sensible of our sins, and to flee to the blood of Christ in the blessed sacrament of the Lord's Supper : there to receive all the benefits of his body broken and his blood shed for us, that we may obtain the forgiveness of what is past, renew the covenant between God and our souls, and be reinstated into the divine favor and protection. See John vi. 53—54.

EPIPHANY, is derived from the Greek word *epiphainomai*, and signifies appearance. It is the time when our

Saviour was manifested to the Gentiles by the leading of a miraculous star ; when the partition wall between Jews and Gentiles was broken down, and free salvation was offered to every son and daughter of the human race upon equal terms. It is the time when the wise Men came from the east to Jerusalem and inquired where he was who was born King of the Jews &c. These wise men were heathen or Gentiles ; and when they came into the house, and saw the young child with Mary his mother, they fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts of gold, frankincense and myrrh—that is, they gave him gold to shew that he was a king, they gave him frankincense to shew that he was a God, and they gave him myrrh to shew the lost and deplorable state of mankind by nature and how necessary it is that they should be restored to the favor of the king of glory in and through the incense of his offerings. At this time we consider the sheet which St. Peter saw let down from Heaven, containing four footed beasts of every kind, to represent all the different nations upon earth. At this time we consider the first miracle our Saviour wrought, which was that of turning water into wine. We also consider a visible manifestation of the three persons in the ever adorable Trinity of Heaven at the baptism of our Saviour which was his ordination, or consecration to the office of a Priest, for he then began to be about thirty years of age. God the Father was manifested in the voice from heaven, which said, This is my beloved son, hear ye him. The son was manifested in the water of baptism, and the Holy Ghost was manifested in the form of a dove descending and lighting upon him : and this is one reason why we are baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Ashwednesday, is the first of the forty days and forty nights that our Saviour fasted and did penance for the sins of mankind, and is the first day of *Lent* which is an old Saxon word signifying spring, and includes the time of our Saviour's fasting, which was in the spring of the year.

Palm-Sunday, is the day that our Saviour ascended

into Jerusalem the last time amidst the hosannahs of thousands, and those who went before and followed after, cut down branches from the trees, and strewed them in the way, &c. in the fulfilment of the phrophecy of Zachariah, ix. 9. written about 537 years before.

Passion Week, is the week after Palm Sunday, and is the week of our Saviour's cruel and unfair trial before the Jewish court or council.

Good Friday, is the day on which our blessed Saviour died upon the cross for our redemption and final salvation ; and is observed as a day of humiliation, fasting and prayer. It is called good friday from the good effects which resulted to mankind from his death and sufferings.

Easterday, is the day that our Saviour arose from the dead as in earnest and as a pledge of the future resurrection of all his faithful followers to immortal glory and happiness. Easter is derived from an old Saxon word *oest*, which signifies to rise, and a *star*, a luminary in heaven. So that as the lightning shines from the east even unto the west, so shall be the coming of the Son of Man ; and for this reason do all nations bury the dead with their heads to the west facing to the east, so that when Christ shall come to judge the world in the last day, all who are in their graves shall hear his voice, and come forth, their faces will be towards him, to receive the joyful blessing which he shall then pronounce upon them saying, come ye blessed of my Father, &c. Easter is the same to us that the passover was to the Jews : As they calculated their time by the moon, so are we obliged to have recourse to the same method of keeping time, for the Almighty has said, Ex. xii, 14, Ye shall keep it a feast to the Lord throughout your generations : *ye shall keep it a feast by an ordnance for ever.* And St. Paul says, 1 Cor. v. 7. Christ our passover is sacrificed for us, therefore *let us keep the feast.*

Holy Thursday, is what we call Ascension day ; and is the day when our Saviour ascended visibly into heaven, Acts i. 9. 10. and is set down at the right hand

of God, to intercede for us, till he shall come again with power and glory.

Whitsunday, is the day when the Holy Ghost descended upon the Apostles in the form of fire; and they were then baptized with the Holy Ghost and with fire; as was foretold by John the Baptist. It is the same to us that *Pentecost* was to the Jews.

Trinity Sunday, is a day set part to inculcate the great and mysterious doctrine of the holy and ever adorable Trinity, in whose name we have been baptized. That there are three persons and one God, is a doctrine taught in the holy scriptures. In the first chapter of Genesis, God the Father spake; the word (which was afterwards made flesh,) went forth, and the spirit moved upon the face of the waters. In the 26th verse, the Almighty says, *in the plural number*, let us make man in our image, and after our likeness. Our understanding creates every thing that we know, it is the Creator within us, and is to us, the father of all other faculties. Our memory is begotten by the understanding, proceeds from the understanding, saves and preserves what the understanding creates, and is the saviour within us. What the understanding creates and the memory preserves, our affection will induce us to love it or to hate it: to pursue it or to avoid it, and will call us into action. Tell me how much older the understanding is than the memory, and I will tell you how much older the Father is than the Son.

This doctrine is not only taught in the Holy Scriptures, and illustrated by the understanding, the memory and the affection, which I have already explained; but in the very formation of our bodies, which are first covered with an *epidermis*, i. e. a scaf skin, the *rete mucosum*, i. e. a substance under the scaf skin, and *cutis vera*, i. e. the real or true skin. Allowing thirty days to a month, in nine months are 270 days; so allowing the nails to be bones, (*they are not bones, but nearer bone than cartilege—call them bones*) and there are 270 bones in each human body, i. e. just as many bones in the human body as there are days in nine months. There are fifty-two weeks in the year, and just fifty-two bones in

the trunk of the body. There are twelve months in the year, and just twelve dorsal vertebræ or joints in the back. There are seven days in the week, and just seven cervical vertebræ, or joints in the human neck to bow down to labor in the week with. There are twenty-four hours in the day, and just twenty-four ribs in the human body. There are thirty-two points of compass, and just thirty-two bones, in each arm and in each leg, to go all around the compass to get your living with. There are thirty-two different kinds of alimentary food, more or less, and just thirty-two teeth in every human mouth, where they have a full set to masticate that food. There are but eight notes in music, and in dissecting the ear, we find that there are just eight parts on each ear to hear those notes of music. There are but seven primary colors, and on dissecting the eye, we find that there are just seven parts in each eye to see those colors. There are three lobes in the brain, *which is the seat of life*, called the cerebrum, cerebellum, and medulla oblongata, and th re are three persons in the Holy Trinity *who gave life*. There are thirty-nine books in the old Testament; thirty-nine stripes were to be inflicted on those who should violate those books: and just thirty-nine pair of nerves to feel those stripes when they were inflicted, for where there is no nerve there is no feeling. There are five senses, viz. hearing, seeing, tasting, smelling and feeling; five orders of architecture, five points of moral fellowship, and five fingers and five toes on each hand and on each foot, to perform with. How wonderfully is the human body made! how exactly is it formed to answer the purpose for which it was designed!

And thus you see, that to deny the doctrine of the Trinity is to deny your own baptism; for you were baptized in the name of the Father and of the Son and of the Holy Ghost, it is to deny the Holy Scriptures, for there are three that bear record in Heaven, the Father, the Word and the Holy Ghost, *and these three are one*—it is to deny your own souls, for they were made in the image of God—it is to deny your own bodies, for there are three lobes in the brain which is the seat of

life—and it is to deny the elements of the material world.

Innocent's Day, December 28th, is the day on which Herod commanded 14,000 innocent children, that were two years old and under, to be put to death in search of our Saviour.

Conversion of St. Paul, on the 25th of January, is set apart to consider his conversion, life, doctrine, ministry, history, &c.

Purification of the blessed virgin Mary, February 2d, according to the custom of the Jewish Church, is to give thanks after the birth of a child, and is what we call churching of women.

Annunciation of the virgin Mary, March 25th, when the angel declared that she was highly favored of the Lord, that she should conceive and bring forth a son and should call his name Jesus. Read Luke i. 26, &c.

*Septuagesima* is a latin word which signifies 70th, and is about the 70th day before Easter or the Passover.

*Sexagesimo* is a latin word which signifies 60th, and is about the 60th day before Easter.

*Quinquagesima* is a latin word which signifies 50th, and is about the 50th day before Easter.

*Quadragesima* is a latin word which signifies 40th and is about the 40th day before Easter. The design of retaining these names is to show the connection between the Greek, the Latin, the English and other Churches.

*Rogation* is derived from the Latin word *rogo*, which signifies to ask, beg or supplicate ; and *Rogation* days are the Mondays, Tuesdays and Wednesdays, before our blessed Saviour ascended into Heaven, and are set apart to supplicate God's mercies and favors through his mediation.

*The several Saint's days are set apart to consider the particular virtues, piety, examples and histories, of those saints and good men who have gone before us.*

*Shrove Tuesday*, is derived from an old Saxon word which signifies to confess their faults with fear, quak-

ing and shivering, and is the day before Ash Wednesday.

☞What may be done at any time will commonly be done at no time ; and there is certainly great propriety in setting apart certain days and seasons in every year to inculcate the most material articles of the christian faith and to explain and enjoin the most material duties of a christian life, conversation and behaviour.

*The first religion* of external observances, that God ever gave to man, was the *Patriarchical Religion*, in which the father of the family, the head of the tribe, or the first man among them was their Priest and offered sacrifice to God for himself and others. This religion lasted from Adam to Moses, about 2430 years.

*The second Religion*, of external observances and internal improvements, that God ever gave to man, was the Jewish Religion, in which they had *High Priests*, *Priests and Levites ;* three seperate and distinct orders of Clergy with their distinct offices, to offer sacrifices, &c. to God, for themselves and others. This Religion lasted from Moses to Christ, about 1570 years, and is set forth in the old Testament.

*The third and last Religion*, of external observances and internal graces and improvements which God gave to man, was the Christian Religion, in which they have *Bishops*, *Priests and Deacons ;* three separate and distinct orders of Clergy with their distinct offices, to offer to God the commemorative sacrifice of praise and thanksgiving, for the expiatory sacrifice of Christ who once offered himself a sacrifice for all, &c. This Religion has and will last from Christ's first advent to redeem mankind, until his second and far more glorious advent to judge the world.

*The Mahometan Religion* originated in Asia, A. D. 606, and their faith and external observances are contained and set forth in a book called the *Alcoran*. They believe in one God and in Mahommed as his prophet ; they believe in angels and in devils : they believe in their Alcoran, in a future accountability and a final judgment ; they hold that God has from all eternity absolute-

ly and unconditionally fore-ordained and fore-decreed all the actions of all his creatures, and all their happiness or misery to all eternity.—Their Religion requires prayer, giving of alms, fasting and pilgrimage to Mecca, &c. They abstain from usury, gambling, drinking wine, eating blood and swine's flesh.—They are divided into different sects or parties, and are continually condemning one another. There are said to be 140,000,000 of the human race who are Mahometans, residing in Asia, Africa, and in the south east part of Europe.

*Paganism* is the same as Heathenism, and embraces all who worship false Gods, or no God at all. Atheist is one who believes that there is no God, or Creator, or Governor of the Universe. Deist is one who believes that there is a God, but does not believe the Bible to come from him any more than any other book, nor does he believe any communication from him except in his works of creation.

*Papists* are the same as Roman Catholics, including all who belong to what they call the True Church.—I believe in the Holy Catholic Church, embracing all who are sanctified, and are led by the spirit, i. e. disposition of Christ, of every nation, country, language and persuasion under Heavens ; but I do not believe in the Holy *Roman Catholic Church.* My objections to them are, that the Bishop of Rome claims an authority, which in my opinion, never was given to him or to any other man, except to Jesus Christ, and only to him as God and man. In the next place I do not believe in their seven sacraments, in transubstantiation, in purgatory, in worshiping images or in worshiping God by them. In indulgencies to commit sin, &c. &c. &c.

*Episcopalians* are so called from the Greek word *Episkopos*, which signifies a Bishop or an overseer, who is the successor of an Apostle and invested with divine authority to ordain ministers and to govern them and all things belonging to the Church according to Christ's laws ; but by no means has he authority contrary to the law of Christ and the established order of the Church any more than a Judge or Justice has authority contrary

to the law of the state. When Christ was upon earth he instituted and established a church to be under the gospel dispensation in the New Testament, in conformity to the Church of Israel in the Old Testament. That was a well organized society, with proper officers, to continue to the end of that dispensation. The Christian Church is a well organized society, *with proper officers* to continue to the end of the world. If it be Christ's Church it must have been organized by him, the officers must have been commissioned by him, and they must now receive their authority from him, immediately from Heaven, or by a regular succession. This the Church of England and the Episcopal Church in America claim, and in my opinion, they adduce abundant proof to substantiate this claim. In proportion to their numbers they certainly are one of the most learned, wealthy, pious and respectable denominations in the United States.

PRESBYTERIANS are so called from the Greek word *Presbuteros*, which signifies an elder, an older person, one who is in the second order of clergy; and for them to ordain and govern the Church without their Bishop, is like justices of the peace commissioning other justices, and governing the state without the Governor. They originated in Scotland about the year 1530, and are a very numerous, learned and respectable body of professing Christians, but are wonderfully divided into different sects and parties, so that if any should wish to be a Presbyterian, he would hardly know what party to join.

*Congregationalists* were so called because they supposed that all ecclesiastical authority was lodged in the *Congregation*, and formerly ministers were ordained and members were admitted into the Church by a vote of the congregation. They were organized in England by one Cartwright about the year 1530, and are a very learned, pious, respectable body of professing Christians; in some cases they are highly Calvanistic, in others Arminian.

*Independents* were so called, because they held that any number of professing Christians had a right to form themselves into a Church, choose one of their own num-

ber to be their minister, to ordain him and under him to enjoy all ordinances of Religion, *independently of any body in the world*. They were first organized in England by one Robert Brown, about the year 1590. They have now very generally amalgamated with the Congregationalists.

*Baptists* were formerly called Anabaptist, because they baptized again those who joined them, even if they had been baptized, and Antipedobaptist, because they rejected infant baptism and baptism by sprinkling or pouring water on the subject. They originated in Germany about the year 1525, though some claim to be descended from John the Baptist, and others from the Apostles ; but they are now a learned, respectable body of professing Christians.

Methodists are so called, because Westley and Whitfield their founders, adopted *a particular method* in their religious exercises. They were first organized in England about the year 1729. They are now the most numerous denomination in the United States, and for eloquence, vital piety, and strict morality, they are excelled by none. In point of doctrine they agree with the Church of England for the most part.

Quakers are so called because they had a particular manner in their meetings of shaking and quaking. They originated in England about the year 1650, and were founded by George Fox. Like most other denominations, they are divided into sects and parties. The Hixites is a party lately sprung up among them, and has caused great animosity and division : they deny the divinity of Christ and the sufficiency of the Holy Scriptures.

Universalists are so called because they hold that all men will finally be saved. They also are divided among themselves; some claim that there will be no punishment after death for any crimes committed in this life —others claim that there will be a punishment, but that there will be a final restoration ; but in any case, if they err it is on the charitable side ; if it be a dangerous error, as I think it is, it is a good natured one.

Arians are so called because they originated from one

Arius, in the year, 315. He taught that Christ was not the Eternal God, and ought not to be worshipped. To confute this error, the Nicene Council was held; composed of all the Bishops in the known world, and the Nicene creed was then adopted, A. D. 325, and has been constantly acknowledged and used in the Church ever since. Socinians, Unitarians, &c. agree in the main points with the Arians.

## ON THE HOLY SCRIPTURES.

All denominations of Christians agree in acknowledging the Book called the Bible, to have been given by the immediate influence and inspiration of God: and that it contains and sets forth the articles of their faith and the rule of their practice. The Old Testament is acknowledged and believed by the Jews; both the Old and New Testaments are acknowledged and believed by Christians. The general evidences on which they found their belief in the divine authority of the Bible, are, 1st, miracles; 2d, fulfilment of prophecies; 3d, historical facts; 4th, internal marks of truth, and our own consciences bearing witness.

1st. I shall endeavor to shew that these miracles were *matters of fact*, such as men's outward senses, their eyes and ears might be judges of. 2d. That they were done publicly in the face of the world. 3d. That not only public monuments have been kept up in memory of them, but outward actions have been performed. 4th. That such monuments, observances and actions, did commence at the time these miracles or matters of fact were done. *If I can prove this*, I think that every Atheist, Deist, and unbeliever, must give up their doubts.

1st. Suppose that De Witt Clinton, or any other man, should say and publish to the world, *that he did yesterday, by a miraculous power, divide the North River in presence of all the inhabitants of Albany, and conduct them through* ON DRY GROUND, *to Greenbush, the water standing like walls on both sides!* It would be absolutely impossible to persuade the people of Albany that this was true, because every man, woman and child would contradict it:

and say that it was notoriously false. It is therefore manifest that no such imposition could be put upon the people *at the time* it was said to have been done. The only way then to get along with this, is to say that the story was invented some years afterwards, when the people were dead and gone, who lived when the facts was said to be done. But here my 3d and 4th evidences refute the plea. Suppose some one should say that 150 years ago De Witt Clinton divided the North River, and all the inhabitants of Albany followed him through on dry ground to Greenbush, the water standing like walls on both sides; that it was done on such a particular day and year, and from that day to this every man and child at the age of twelve years had a joint of his little finger cut off, that every man in Albany now had that mark upon his hand, that this was in commemoration of their passing through the North River in the manner aforesaid; that it was instituted at that time and had continued ever since in memory of it. It would be absolutely impossible to persuade the people of Albany to believe this to be true, because every person could and would contradict it.

*Now let us compare this with Moses and Christ.* Could Moses persuade 600,000 children of Israel to believe, *that he had divided the Red Sea, and that they had followed him through the midst of it on dry ground, the water standing like walls on both sides?* That he had fed them with manna, and the other matters of fact set forth in his books, if they were not so? He could not make them believe it at the time when it was said to have been done because every man, woman and child, could and would contradict him. But read the 11th chapter of Deut. from the second to the 8th verse, for, says he, *I speak not with your children which have not known and which have not seen, &c.—But your eyes have seen all the great acts of the Lord which he did, &c.* Now it would be as impossible for Moses to make the children of Israel to believe these things if they were not true, as it would for De Witt Clinton or any other person to make the people of Albany believe that they had gone through the North River dry shod and on dry ground if it were not true.

The most then that can be said is, that these books of Moses were wrote some years after him and put out in his name. But this could not be, because they speak of themselves as delivered by Moses and kept in the ark from his time. Read the 31st chapter of Deut.—*Moses himself made an end of writing them, and he himself delivered them to the Levites, and they were by his order kept in the ark as the perpetual law of that people.* Suppose any man should now write a book and call it the statute law of New-York, and put it into the library of the Secretary of State, could he make it pass as the law book of the State when they had never seen it or heard of it before? As impossible was it for the books of Moses to have been received for what they declare themselves to be, viz. the laws of that nation—that they had owned and received and been governed by them, when they had never so much as heard of them. Nay, they must in an instant forget all their former laws and usages and receive these as such when they had never heard of them before! Let me ask, was there ever a book of sham laws, which were not the laws of any people, palmed upon that people as their laws? Was such a thing ever done? Why then will they charge this upon the Bible? The Jews are now, at this very time, 1832, here with us, we know them, and they are now governed by these very laws. But these books not only contain certain laws, but a history of facts on which these laws are founded, viz. the Sabbath, the Passover, the Day of Pentecost, &c.; could any one persuade the people of the United States to believe that their *independence* was not declared on the 4th of July, 1776? No more could we persuade the Jews to believe that they did not pass through the Red Sea on dry ground, when the water stood like walls on both sides; that they were not fed with manna; that they were not passed over when the Egyptians were destroyed, &c. The passing of the children of Israel through the River Jordan is not less miraculous than their passing through the Red Sea: and it was done publicly in open day light; it was a fact that men's outward senses, their eyes and ears might hear and see, and of which they might all judge, and the

stones set up in Gilgal to commemorate that event remain to this day. Read the third chapter of Joshua 9th verse, &c.

What I have said of Moses and the Jews in the Old Testament, is equally true of Christ and of Christians in the New Testament. 1st. The miracles of Christ were matters of fact, such as men's outward senses, their eyes, ears and experience might judge of. 2d. They were done publicly in the face of the world. 3d. Public monuments and outward observances have been kept up in memory of them. 4th. These observances did commence at the time the miracles were wrought, and have been constantly kept up in memory of them. Our Savior says, *I spake openly to the world and in secret have I said nothing.* About 3000 were converted at one time, and about 5000 at another time, and it was in consequence of what they themselves had seen and heard, and experienced: so that the two first rules are established, and the two second rules are established by the observance of baptism, and the Lord's Supper instituted in commemoration of the miraculous death, resurrection and atonement made by our Saviour; also visibly to admit us into his family and to continue us in union with him and with one another. They were instituted at the time the events took place, and have been constantly observed ever since. Can any one reasonably believe that the whole Christian world would unite in keeping *Christmas* if Christ had never been born; in keeping *Epiphany* if he had never been manifested in the Gentiles: in keeping *Good Friday* if he had never been crucified; in keeping *Easter* if he had never risen from the dead; in keeping *Holy Thursday* if he had never ascended into Heaven; in keeping *Whit Sunday* if the Holy Ghost had never descended upon the Apostles?

The Bible contains prophecies of such things as Omniscience alone could foresee; and such events as Omnipotence alone could accomplish. Among many other things, it was foretold by Isaiah expressly, in the 7th chapter, *That a virgin should conceive and bear a son, and his name should be called Immanuel.* This was literally and strictly fulfilled in the birth of our Saviour 742

years afterwards : See Matthew i. 23. In addition to this, every man's own conscience, if he will read the Bible with candour and seriousness, must bear witness to the truth of it. And the effect which it has upon all nations who acknowledge and receive it as the standard of their faith and practice is a standing, living, external and powerful evidence of its divine authority. In the Old Testament Moses was a type of Christ, and the Jewish Religion was in all material points a representation of the Christian Religion. It was as a light shining in a dark place; it was a lamp to our feet and a light to our paths. What happened to the Jews in the Old Testament was for our example in the New ; see i. Cor. x. 6. and all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works.

1st. In the Old Testament, Moses was born into this world for the important purpose of redeeming and rescuing the children of Israel from the bondage of Pharaoh and the Egyptians, and of conducting them through the wilderness to the land of Canaan. In the New Testament 1575 years afterwards, Jesus Christ was born into this world for the important purpose of redeeming and rescuing mankind from the bondage of Satan, and our spiritual enemies, and conducting us through the wilderness of this world to the land of everlasting life and happiness which is the heavenly Canaan. 2d. In the Old Testament Moses was preserved in Egypt when Pharaoh commanded all the male children of Israel to be put to death lest he should lose his kingdom. In the New Testament, 1570 years afterwards, Joseph and Mary, being warned in a dream, fled into Egypt, and Jesus Christ was preserved in the same place, when Herod commanded all the male children of Israel, that were two years old and under, to be put to death, lest he should lose his kingdom. 3d. In the Old Testament, Moses was obliged to work miracles, and to show signs and wonders to persuade the children of Israel to believe in him and to follow him. In the New Testament, Jesus Christ was obliged to work miracles and to shew signs and wonders

to persuade mankind to believe in him and to follow him. 4th. In the Old Testament, Moses led the children of Israel through the waters of the Red Sea, and they were baptized unto him, and in the cloud before they could be secure from Pharaoh and his host. In the New Testament, Jesus Christ leads mankind through the waters of Baptism, and we are baptized unto him and the Holy Ghost, before we can be secure from the power of Satan and his hosts. 5th. In the Old Testament, Moses went up into the mountain and fasted forty days and forty nights before he delivered his ten commandments. In the New Testament, Jesus Christ went up into a mountain and fasted forty days and forty nights before he delivered his beatitudes, which are properly his commandments, in the 5th chapter of Matthew. 6th. In the Old Testament, Moses and the glory of God were manifested to the children of Israel in the form of fire in a burning bush, when they could not look upon him for the brightness of his face. In the New Testament, Jesus Christ and the glory of God were manifested to his disciples in his transfiguration on the mount, when his face became like fire, above the brightness of the sun ; and his raiment became shining white so as no fuller on earth could white them. 7th. In the Old Testament, the children of Israel would have famished in the wilderness with thirst, had it not been for water which Moses caused to flow from a rock. In the New Testament, mankind would famish in the wilderness of this world with thirst after spiritual and immortal things, were it not for the doctrines of life and salvation which flows from Jesus Christ and his Gospel. 8th. In the Old Testament, the children of Israel could not be supported in their natural life till they could arrive to the land of promise, without manna, which was a peculiar bread sent down from Heaven. In the New Testament we cannot be supported in our spiritual life, and nourished into eternal life in the world to come, without the sacraments of the Lord's Supper. Jesus Christ says, I am the bread that came down from Heaven. This is my body and this is my blood. 9th. In the Old Testament, the children of Israel could not take possession of the land of

promise until they passed the river Jordan, and the walls of Jericho fell with the blowing of ram's horns, the sound of trumpets, a shout and a great noise. In the Old Testament, we cannot take possession of our land of promise, of everlasting life and happiness, until we pass the Jordan of death ; and the walls of our Jericho, which are our natural bodies, fall to the ground with sighs, groans and convulsive agonies of death. 10th. In the Old Testament, there are twelve Patriarchs. In the New Testament, Jesus Christ chose twelve Apostles. 11th. In the Old Testament, Moses chose seventy Elders to assist him in the government of the Jewish Church. In the New Testament, Jesus Christ chose seventy disciples to assist him in the government of the Christian Church. 12th. In the Old Testament, as Moses appointed three separate and distinct orders of clergy, viz. High Priests, Priests and Levites, in the Jewish Church, to continue to the end of that dispensation. In the New Testament, Jesus Christ appointed three separate and distinct orders of clergy, viz. Bishops, Priests and Deacons, in the Christian Church, to continue to the end of the world ; and if you argue me out of Episcopacy you argue me out of Christianity. 13th. In the Old Testament, as the Priesthood in the Jewish Church was transmitted in a direct uninterrupted line of succession from Aaron to Christ. In the New Testament, the Priesthood in the Christian Church has and will be transmitted in a direct uninterrupted line of succession from Christ's ascension into Heaven, till his second coming to judge the world in the last day. 14th. In the Old Testament, as the Jewish Church was taken captive, carried into Babylon, and kept 70 years in slavery. In the New Testament, the Church in England, the Episcopal Church in Germany, and elsewhere, have been taken captive by the Roman Catholics, carried into Babylonish and Popish darkness, and kept for many years in slavery. 15th. In the Old Testament as the Jewish Church was preserved and restored to its former glory. In the New Testament, the Episcopal Church was preserved through the dark ages of Popery ; and at the reformation restored to its former glory. 16th. In the Old Testament,

as Korah, Dathan, and Abiram, rose up against the established Priesthood in the Jewish Church, under a vain pretence that all the congregation were holy and pure, as is contained in the 16th chapter of Numbers. In the New Testament, Oliver Cromwell, and his 250 Puritan members of Parliament, more or less, *who were princes in the assembly, famous in the congregation, men of renown*, rose up against the established Priesthood in the Christian Church under the same vain pretence that they were more holy and pure, and hence they were called Puritans. 17th. In the Old Testament, as the earth opened her mouth and swallowed them up alive, and all that appertained to them. In the New Testament, Oliver Cromwell, and his associates, died a miserable death; his 250 members of parliament came to nothing; the ground, in one sense, opened her mouth and swallowed them up alive, and all that appertained to them. Fire came out from the Lord and consumed one party. The fire of enthusiasm and delusion consumed these, and still continues to consume the sectaries, who follow their example.

From the building of the tower of Babel, what doctrine, what reproof, what correction and instruction are we to gain? It happened for our example: They, not contented with the way of salvation prescribed by the Almighty, undertook to build a tower of their own, and to climb up to Heaven in their own way; but their tongues were divided, they were scattered, and where are they? In the New Testament, people now, not contented with the way of life and salvation, as prescribed by the Almighty in the Episcopal Church, which is established by divine wisdom, in conformity to the pattern under the Jewish dispensation, have separated from this ancient and universal Church, are building to themselves towers of Babel; their tongues are divided; there are no two of them that have the same prayer, the same psalm, the same portions of scripture, the same worship at the same time: and if you could hear them all at once, there is nothing below the heavenly world that would resemble the builders of the tower of Babel so much as they would. And where are they? Scattered

upon the face of the earth, and their tongues are still divided. But in the ancient Episcopal and universal church, are their tongues divided? No: this is like a city at unity in itself; *the King's daughter* (that is, the true church) *is all glorious within*—see the 45th psalm; they all speak the same things at the same time; they all have the same prayers, for God is always the same, and the general wants of all mankind are always the same; they all have the same psalms; they all have the same portions of scripture; they all have the same worship at the same time; and if you could hear them all at once, like a column of incense, their united devotions would ascend to heaven; and God, who is a God of order, and not of confession, would grant them a favorable acceptance; this is the Holy Catholic Church; the General Assembly and Church of the first born in earth and in heaven.

I mean not to insult, nor to offend any one, but in the bowels of mercy and kindness, I beseech each one for himself to stop, pause, think and consider what I have said on the case of Moses and Christ, on the Jewish and Christian Church, on Korah and his company, and Oliver Cromwell and his company, on the tower of Babel, and the separation from the Episcopal Church. I ask your consciences; I ask you in the love and fear of God, are these things so? I might mention the case of Nadab and Abihu, who burnt incense with strange fire, and the fire came out from the Lord and consumed them. I might mention the case of Micah, of Jeroboam, of Saul and others. The children of Israel, in passing through the wilderness to the land of promise, were designed to represent us in passing through the wilderness of this world to the land of everlasting life and happiness, and what happened to them was for our *instruction and admonition.*

## ON THE AUTHORITY OF THE CHURCH.

When our forefathers first came to this country, they came from England; and when they came from England they came from the Church of England, and were dissen-

ters from that Church ; and the common apology is that they had as much right to separate from them as they had to separate from the Church of Rome ; but this is not the truth ! taking it for granted, that the sentiments contained in my letter to Gov. Wolcott, page 136, are correct and true, viz. that no one can lawfully act in the name of another, without his authority, I proceed to remark that our Saviour Jesus Christ was like Moses, a lawgiver, and expressly declared that he had all power in heaven and in earth. This he proved by the four great evidences of the truth of Christianity, viz. 1st. Miracles; 2d, Fulfilment of Prophecies ; 3d, Historical facts ; 4th, Internal Marks of Truth. With this authority he commissioned his Apostles to go into all the world, to preach the Gospel, that is, the good news of life and salvation, to every creature, to baptize all nations ; and promised to continue with them always, even unto the end of the world ; and that the gates of hell should never prevail against them. With this commission they went forth into different parts of the world, among the different nations of the earth, under different forms of civil government, where they spoke different languages, and among them planted the Christian Religion and the Christian Church, in exact conformity to the Jewish religion and Church in the Old Testament ; only that one was a representation of the other, as Moses himself was to represent Christ. The Apostles and their successors were soon called Bishops, and were in answer to the High Priests in the Jewish Church. The Elders were soon called Priests, and were in answer to the Priests in the Jewish Church, and the Deacons were ordained Ministers, and were in answer to the Levites.

Heylyn, in his Cosmography, which is a book that I never have heard doubted, and is as much to be relied on as any other book of human composition, says in the third page, folio :

" I have taken more especial notice of the ancient and " present face of Christianity in all parts of the world ; " the planting and government of the Churches, the " heterodoxies and opinions of the several sects into " which it doth now stand dismembered ; by which it

" will appear most clearly, among other things, *that the* " *doctrine and goverment of the Church are of equal* " *standing;* that this government was no other than that " of *Bishops*, and that wherever Christianity did find " any admittance, *Episcopacy* was also admitted as a " part thereof. The Gospel being in most places first " preached by Bishops or growing to esteem and strength " under their authority. And it is found, upon these re- " searches, that Episcopacy is coeval with the Church " itself.

These are the words of one of the most learned and pious men in the world ; a man whose truth I never have heard called in question. St. Peter was the first Bishop of Rome, where he was crucified, with his head downward, by the cruel edict of Nero, A. D. 69. St. James was the first Bishop in Jerusalem, and finally sealed the truth of his religion by being beheaded there under the order of Herod. St. Andrew was the first Bishop in Greece, where he was finally crucified under the edict of Ægeas: his cross was not in the common form, viz. a post set in the ground and a beam or stick across the top of it, with the hands nailed to each end of the stick, and the feet crossed and nailed to the post ; but his cross was in the form of an X, with one hand nailed to each end of the stake, and his feet extended and nailed to each post below : and for this reason an X has always been called St. Andrew's cross. It might be useful and entertaining to give an account of the life, labors, settlement and death of each of the Apostles, who were the first Bishops of the Church—but this cannot be done without going beyond my limits, which I have exceeded already. St. John was the first Bishop in Asia: St. Mark and St. Luke went into Africa : St. Thomas went into the East Indies, and on his way planted a Church in Syria, which has remained there from that day to this, not knowing that there were any other people in the world who professed Christianity but themselves ; and no other people knew of them.—They were discovered a few years since by the Rev. Claudius Buchanan, who was an Episcopal Missionary ; and to his unspeakable joy, he found that in all material points of govern-

ment or authority, of Doctrine and of Worship, they agreed with the Church of England. This is one of the most extraordinary and interesting discoveries which has been made within 500 years. It is a plain and undeniable evidence of the truth of the Episcopal Church. In consequence of it, one of the most learned and distinguished characters in the state of New-York and in the United States, has declared in favor of the Episcopal Church, and says, if he had no other proof than this Syrian Church, it would satisfy his mind. St. Paul was the first Bishop in England. Mason and Lindsay say, that he came there A. D. 59. The general account opinion is, that he first preached the Gospel in a place then called Avingnon, and which is now called Glastenbury. He continued his ministry in England and in different parts of Europe and in Asia, for 35 years, when he returned to Rome and was beheaded there, by a cruel edict of the bloody Nero, in the 68th year of his age.

The Church of England being thus founded and established, not by St. Peter, but by St. Paul, continued in union and prosperity with the other churches. Her Bishops attended their meetings and Councils. The Church of Rome was at this time as pure as any other. At this time there was no such thing as Popery; the Bishop of Rome claimed no superiority, he exercised no superiority. *But in the year* 606, *Phocoas invested the Bishop of Rome with civil authority; and then he was not only Bishop, but Emperor of the whole Roman Empire:* AND IT WAS THIS UNION OF CHURCH AND STATE WHICH BEGAN AND CONSTITUTED POPERY. In 607 he sent St. Austin into England, and demanded that the Bishop of England should submit to the Bishop of Rome, as the head of the Universal Church, as Bishop over all other Bishops. This was A. D. 607. The Bishop of England declared, *that he never so much as heard* that the Bishop of Rome ever pretended to have any authority in England before; and wholly refused to submit. St. Austin returned to Rome, and two years after, viz. 609, he came over the second time, and then engaged Ethelbert, King of the Saxons,

to wage war with the ancient Britons, and to compel them by force and arms to submit; some fled to Wales, and some to one place, and some to another. At length they agreed to acknowledge the supremacy of the Bishop of Rome, and to pay what is called the *Peter pence*; but still they retained their own Bishops and Clergy, taught their own doctrines, and performed their own service; but as the superiority of the Bishop of Rome was now acknowledged, his innovations and corruptions would and did prevail in England; still there appears to have been on the part of the ancient Britons, a constant opposition to the Bishop of Rome, and to his pretensions. Frequently one, and then another would dare to lift up his voice, but were soon put down; till at length Henry the 8th, King of England, became disgusted with the pretensions of the Bishop of Rome, and protected Cranmer, Ridley and Latimer, three of the best Bishops in the Kingdom, in rejecting the authority of the Bishop of Rome, *and in reducing the Church of England to what it was before he had any authority in England, and before there was any such thing as Popery in the world.* This is what is meant by the REFORMATION! and now we are told that our forefathers had as much right to separate from the Church of England as they had to separate from the Church of Rome! What a vain pretence! The Church of England was of divine origin, it was of divine authority, established by St. Paul; handed down by a direct, uninterrupted line of succession, through the dark ages of Popery, as the Jewish Church was through the dark ages of Babylonish captivity; that Church *was restored* to its former glory; this Church *is restored* to its former glory, and yet our forefathers would and did separate; but on what grounds? Was it because they had no authority? No, certainly not; for if the Church of England be nothing, and they came from nothing; then they must be nothing, *ex nihilo nihil fit; i. e. naught from naught and there remains naught.* Was it because their doctrine was either dishonorable to God, or hurtful to man, or contrary to the scriptures? Nothing of this can be made to appear. Was it because the worship was not founded upon the authority of God's word, because

it did not breathe the spirit of the Gospel, because it was not in unison with the rest of the Christian world? Nothing of all this is claimed, is even pretended. But the pretence of separation was that they were more holy and more pure than other folks, and hence they were called *Puritans;* but their purity did not consist in holding the faith, in the unity of the spirit, or in the bond of peace, or in more righteousness of life than other folks. So soon as they got the upper hand they murdered Charles the first, who, in many respects, was one of the best Kings that ever sat on the throne of England. Oliver Cromwell was proclaimed Lord Proctor. The Bishops and clergy were all banished out of the kingdom; Charles the second fled to France and elsewhere, a law was made, inflicting fine, imprisonment, and even confiscation on any one who should be detected in using the book of Common Prayer, in any church or chapel, private house or family. For the first time, he was to be fined five pounds sterling, for the 2d time 10 pounds, and for the 3d time to be imprisoned one whole year and all his property confiscated. The kingdom was thrown into confusion, and civil war, the most dreadful of all wars ensued. At length Charles the second *was restored*, the Bishops and Clergy were recalled, the Puritans fled to America and elsewhere, and peace was restored. Goff and Dixwell, *two of the pretended judges* of Charles the First, lived, and were supported and protected in a cave just west of New-Haven, in Connecticut, and within a few miles of where I was born.

Blackstone, in his commentaries, 4th vol. page 104, says, "that the ancient British church, *was a stranger to the Bishop of Rome, and to all his pretended authority.*" And in page 103, speaking of the Puritan zeal, says, "the dreadful effects of such a religious bigotry, when actuated by erroneous principles, even of the Protestant kind, are sufficiently evident from the history of the Anabaptists in Germany, the Covenanters in Scotland, and that deluge of sectaries in England, *who murdered their sovereign, overturned the church and Monarchy, shook every pillar of law, justice and private property, and most devoutly established a kingdom of* SAINTS *in their stead.*"

The very same spirit dictated the *blue laws of Connecticut*; murdered the Quakers in Salem, in Massachusetts; fastened Roger Williams and his friends to the tail-ends of ox-carts and whipped them and the Baptists out of Boston. The same disposition fined and imprisoned the Rev. Mr. White, in Windham, in Connecticut; silenced the Rev. Mr. Robbins of Branford, for more than 20 years, without hearing or trial; divided and broke up their own church in Wallingford; persecuted me for almost 20 years, and finally on the charge of crimes said to have been committed in Griswold, when I was not within 100 miles of the place, and by suppressing my testimony, refusing to send for witnesses, overruling the law of evidence, admitting a perjured person and a lying, thievish negro to testify, I was actually condemned and imprisoned for two whole years, and deprived of almost every thing which could make life desirable.

If we take a geographical view of every part of the habitable world, where shall we find any nation or country which have embraced the christian faith, or do now embrace it; where the Episcopal Church has not been received and acknowledged as the true medium through which we must enter into the kingdom of glory? almost as universally as the Bible has been received, so universally has the government of the Christian Church by Bishops, as the successors of the Apostles, as superiors to the Presbyters, been received and acknowledged. The Episcopal Church is now and always has been the religion of Norway, Denmark and Sweden, of Iceland and Greenlad, of Germany, Prussia and the whole Russian Empire, of Austria, Bohemia, Hungary and Poland, of Portugal, Spain, France and Italy. The Roman Catholics are, Episcopalians, perform the same service that we do, *and a great deal more which we say is idolatrous, superstitious and anti-christian.* The Greek Church in Turkey, in Europe, and in Asia is an Episcopal Church. The Lutherans are Episcopalians, and so are the Methodists. England, Ireland and a great part of Scotland are Episcopalians. The East Indies, the West Indies and a great part of the United States are Episcopalians; and yet James Lanman, a county attorney in Connecticut,

could say in 1820, that the Episcopal Church *was only the pretended Christian Religion*, the Superior Court said it was true, and I was persecuted in New-London County, and imprisoned two years for preaching this Religion. But let any man take a map of the world, and put his finger upon any part of the habitable globe where the Christian Religion has been received and acknowledgd, and there the Episcopal Church has also been received and acknowledged as a part of it. I appeal to every man of common science, truth and candor as a witness of the truth of what I say—Because there are some Republicans in England, it will not be correct to say that England is a Republic. Because there are some monarchists in the United States, it will not be correct to say that they are a Monarchy. Because there are some Presbyterians and others in Europe, and because there are some Congregational Presbyterians and others in Connecticut and elsewhere, it will not be correct to say that the Christian Church is not an Episcopal Church. Of all the different denominations and persuasions, we know the time when they began : we know the place where they began ; and we know the persons by whom they began. Now let any one do this of the Episcopal Church, short of Moses and Aaron in the Jewish Church, and short of our Saviour and his Apostles in the Christian Church, and the controversy will be at an end. This is a fair offer—it is a fair challenge :—We name every High Priest *in succession*, from Aaron to Christ, and every Bishop from Christ *in succession* to the present day. He has been with them always, and the gates of hell, according to divine promise, have not prevailed. How do we know that the Bible, which we acknoweldge and use, is the same which was used a thousand years ago ? I answer, because it has been acknowledged, received and used as such in all parts of the world ; there always have been some who would not acknowledge its divine authority nor submit to its injunctions. How do we know that the Episcopal Church is the true Church of Christ ? In answer, because it has been aeknowledged, received and used as such in all parts of the world ;—there always have been some sectaries who would not

acknowledge its authority, nor submit to its ordinances ; but this does not prove the Church to be wrong. If any denomination *can trace their authority*, as the Episcopalians can, we are willing to give them *the right hand of fellowship*. And think not, I beseech you, that this is a matter of small consequence ; for as is our authority, such must be our administrations : and he who departs from the government or authority of any society does *ipso facto*, i. e. by that very act, depart from the society itself. If the Episcopal government of the Christian Church be its true government—if the authority to preach, to baptize, to administer the sacrament, &c. was given to that Church, and has been transmitted to us by a succession in that Church, it must be evident that it is dangerous to depart from that Church ; and that it is the duty and interest, yea, the immortal interest of every one to return to that Church from which neither they nor their fathers ought ever to have separated. These are the sincere sentiments of my heart ; and I beseech the reader not to think me his enemy, because I am not a hypocrite ; because I do not ask his friendship at the dreadful expense of every thing which may be valuable to an immortal soul. If I be mistaken I pray God and you, and the whole world to forgive me. My excuse is that I have carefully examined the case in the fear of God ; I have read and prayed, and inquired ; and the result is, that I do believe the Episcopal Church to be of divine authority ; that in it the sacraments are rightly and truly administered ; that the means of divine grace are in it truly dispensed ; that the doctrines are in every point of view honorable to God, useful to man, and agreeable to scriptures ; that the worship is founded upon the authority of God's word, is edifying and agreeable to the best reason of mankind, and is in unison with the rest of the Christian world ; for these reasons *I am a churchman*, and for these reasons I have endeavored to instruct and persuade others.

## THE DOCTRINES OF THE CHURCH.

These are contained in the holy Scriptures of the Old

and New Testament, and are summed up in the Apostles' Creed, viz. We believe in God the Father, who has made us and all the world—We believe in God the Son who has redeemed us and all mankind—and we believe in God the Holy Ghost who sanctifies us *and all the people of God.* The very foundation of the Christian Religion, is the reconciliation of a fallen, wicked, degenerate world of mankind to the favor of God the Father, by the death and propitiation of God the Son ; thro' the sanctifying influence of God the Holy Ghost.

For about 1600 years the Ep. Ch. of Eng. had existed without any other articles of religion than the Holy Scriptures, the creeds and the different officers of the Church. But when our forefathers were about separating, the 39 articles were prepared, composed and adopted, with a designed latitude to embrace the Dissenters, and if possible to prevent their separation, and to guard the Church against the Roman Catholics. There were then and are NOW, FIVE POINTS OF DOCTRINE in which our forefathers differed materially from the Church of England.

1st. They held that God Almighty had from all eternity elected one part of mankind to everlasting life and happiness in the other world, without any regard to their conduct in this ; and that he had in the same manner passed by and foreordained all the rest to everlasting death and misery. In their Confession of Faith, as revised and agreed upon in Philadelphia, 1821, page 16, are these words, viz. " By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, *and others are foreordained to everlasting death,* and these men and angels thus predestinated and thus foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished ; and all of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any thing else in the creature as conditions or causes moving him thereunto."

The Episcopal Church has always denied this doctrine and held and taught, that God Almighty has determined, from all eternity, to bestow everlasting life and happiness

after death, upon all those in every nation, country, language and persuasion, under Heaven, who, in this life, shall live in obedience to his holy laws and die in that faith ; and that he never will inflict everlasting death upon any, except those who live in sin and die without repentance.

They say in the 321st page of their Confession, reprinted in Utica, 1822, "That the decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory he hath foreordained whatsoever comes to pass." We say, if nothing can come to pass but what is according to God's will, and for his glory, then there can be no sin in the world, *unless it be a sin to do God's will ;* they need no repentance, they need no Saviour, for they are as pure as the angels themselves; for they can do no more than to do every thing according to the counsel of God's will, and for his glory ! We believe that God Almighty has from all eternity freely and unchangeably foreordained and decreed his own actions, i. e. that he will, in one way or another, either here or hereafter, reward virtue and punish vice ; but we do not believe that he has decreed all the actions of all his creatures, and then that he will punish them eternally for doing that which he had decreed they should do and which was according to the counsel of his will, and for his own glory. *

2d. They held that Jesus Christ never died for more than one part of mankind, and that he never redeemed any but the elect only. Therefore, they ask in their catechism, Did God leave all mankind to perish ? Ans. God, having out of his mere good pleasure, from all eter-

* "If all things succeed, as always decreed,
And that Fate and Destiny rule us;
Then to preach and to pray, is time thrown away
And our teachers do nothing but fool us;
But if by freewill, we can go or stand still,
As best suits each present occasion,
Then fill up the glass, and call him an Ass,
Who stands on Predestination.
Amen, *so be it.*"

No son or daughter of Adam, can be justly blamed for not doing that which God never put it into their power to do; or for doing that which is utterly out of their power to avoid doing.

☞ Where there is no free agency, there is no accountability.

nity, *elected some* to everlasting life, did enter into a covenant of grace, *to deliver them* out of the estate of sin and misery, and *to bring them* into a state of salvation by a Redeemer. And in the 19th page of their Confession they say expressly, "*Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only*;" and they are elected without any foresight of faith, obedience, or good works or any thing else.

In answer, the Episcopal Church holds that Jesus Christ has tasted death for every one: that he made a propitiation for the sins of the whole world. In the communion service we say, "That Jesus Christ, who made there, by his one oblation of himself, once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world;" and that every son and daughter of the human race, is now put into such a situation that they may obtain eternal life and happiness in the other world, if they will only use the means which God has in great mercy provided for them, in and through the death and sufferings of his own Son in this world.

3d. They hold that mankind are now, notwithstanding all that Christ has done and suffered for them, totally depraved; that they are wholly inclined to all kind of evil, and entirely disabled to all kind of good; that they are utterly indisposed, disabled and made opposite to all good, and *wholly inclined to all evil.* In answer, the Episcopal Church holds that since Jesus Christ is the light which lighteth *every man that cometh into the world*; since the manifestation of the spirit is given to every man to profit withal, no son nor daughter of the human race is now so depraved but that he may comply with the overtures of Divine mercy—and may be saved; even infant children have their original sin washed away by the blood of Christ, and never having committed any actual transgression, may be saved. We hold that Divine grace is in proportion to Divine requirement; that if God invites all men to be saved, and requires all men to be saved: he puts it into the power of all men to be saved, and if all men are not saved, this will be their condem-

nation, that light has come into the world and that they have loved darkness when they might and ought to have done otherwise. Every man shall be judged according to that he hath done, considering the light and knowledge that he had or might have had, for there is no respect of persons with God.—They that have the law of God or nature, and they that have the law of the Gospel shall be judged according to the law of the Gospel; for to whom much is given from them shall much be required. If mankind are, as some people pretend, so totally depraved, that they cannot accept the offers of grace and salvation, they most certainly, are none the better for these offers. But the Armenian principle on the other hand, that mankind are not naturally more inclined to evil than they are to good; and that therefore conversion and regeneration are not necessary, is contradicted by scripture and by our own daily observation. And it is a scandal upon the Episcopal Church to say, that because they are not Calvinists they are Armenians. The Episcopal Church says expressly in her form of baptism,—"Forasmuch as all men are conceived and born in sin, and our Saviour Christ saith, none can enter into the kingdom of God, *except he be regenerated and born anew of water and of the Holy Ghost.*" *This is under the Gospel.* In our General Confession we constantly acknowledge that we have followed too much the devices and desires *of our own hearts*, that there is no health in us. And in the Collect for the second Sunday in Lent: Almighty God, who seest that we have no power of ourselves, to help ourselves, keep us, both outwardly in our bodies, and inwardly in our souls, &c. But because we have no power of ourselves, it is not to say, that divine grace is not given to us, and that it is not sufficient for us.

4th. They held that the true and saving grace of God was never given to, nor designed for, more than one part of mankind; and that to them it was without any foresight of faith, obedience, or good works, or any thing else on the part of the creature; and that it was absolutely irresistible in their conversion and final salvation. In answer, we hold, with Saint Paul, that *the grace of God*,

that very grace which bringeth salvation, hath appeared unto *all men*, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. But that this grace is given in such a manner that it may be resisted, and on that account the Apostle advises us not to resist the Spirit, not to do despite to the Spirit of grace, not to grieve nor quench the spirit by living in sin and hardening our hearts against the overtures of divine mercy. We hold that the grace of God which bringeth salvation is as extensive and as universal as the offers and calls of salvation; and that if people perish, it must be for not being saved, when they might have been saved, else why can they be justly blamed for not being saved?

5th. They held that if any person ever had one spark of this true and saving grace, they were sealed from that moment, unto salvation, and they never could fall from it. That "God did from all eternity decree *to justify all the elect*," &c. and that "they *can never fall from a state of justification*." Is not this Antinomianism? God will justify the elect let them do what they will! what would be a sin in others would not be a sin in them! In answer, the Episcopal Church hold with our Saviour, viz. that he that endureth to the end shall be saved; that it is one thing in the use of it, by bringing forth the fruits of it, in a virtuous, good life and conversation; and unless we do that, we forfeit our inheritance. These are the FIVE POINTS of doctrine which originally caused our forefathers to dissent, or separate from the Church of England; and they are the points in which the Congregational Presbyterians in Connecticut now differ from the Episcopal Church.

## THE WORSHIP OF GOD IN THE CHURCH.

Another ground on which our forefathers separated from the Church of England was, that they disliked the use of the Book of Common Prayer, in the worship of God. They held that the sacrifice of prayer, adoration and thanksgiving, ought not to be prepared beforehand.

Psalm tunes were not taught, and organs and other instruments of music were an abomination. I remember myself to have seen some pious people leave the meeting-house because the 148th psalm was sung to the tune of Lenox. But they can now have singing schools, learn the gayest tunes, use organs and other instruments of music ;—Stanhole and Hopkins is laid aside ; Tate and Braidy is laid aside : Watts is almost laid aside : Barlow is laid aside : and Dwight is now in fashion. Once I never heard a chapter read in one of their meeting-houses in my life ; now they generally read one or two chapters on each Sunday ; but mind, it is by no stated rule ; they read such chapters as they please : and no two of them read the same chapter at the same time. Once I never saw a clerical dress upon one of their ministers; now they frequently wear gowns and bands, and you can hardly distinguish them from those who are really in the holy orders. Once it was offensive to call their meeting-houses *churches ;* now they call them churches, and talk of going to church, when they mean meeting. Once I never heard a speech made by them at the grave, on a funeral occasion : now it is not uncommon. Once I never heard of baptism or the communion administered in a private house, even to a sick person, among them : and now it is sometimes done. Once I never heard of their administering the communion at their associations : and now it is sometimes done ; and now I understand *they begin to ordain their Deacons.* Once their ministers did not baptize nor administer the sacrament out of their own parishes ; and now I understand they do both. Once they objected to the celebration of our Saviour's nativity on Christmas ; now they begin to open their meeting-houses for worship on that day. Once they appointed their fasts in the spring, on Easter week, when all the rest of the Christian world were rejoicing at the resurrection of our Saviour : now they, with us, appoint their fasts on Good Friday, which is the day when our Saviour was crucified. Once they objected to kneeling in prayer, even in their family worship : now they begin to practice it. And now they begin to keep holy Sunday night, which once they did not.

*And there is hardly any thing in which they have not been given to change; and we are commanded not to meddle with them that are given to change.*

In the Episcopal Church we think it our duty to have our sacrifice of prayer, praise, adoration, and thanksgiving, prepared beforehand; that it be neither maimed, nor halt, nor blind; but that it be founded on the authority of God's word, and the best reason of mankind; that it be perfect as human language can make it; that it be well understood and duly consecrated; that each one present should take a public, active, audible and visible part in it; that it be offered in the Church and elsewhere, upon the alter of our hearts, and consumed with the fire of love to God and good will to men, and in unison with the rest of the Christian world. In the Episcopal Church, the worship of God contains every thing which the Christian Religion requires it to contain: it is contained in language which every one can understand, and offered in such a manner that every man, woman and child, who can speak, may speak, and ought to take a public, active, and audible part in it. Every minister is obliged to begin the public worship of God with some sentences of the Holy Scriptures and that they may all, in every part of the state, nation, country and world, begin in the same way and with the same words at the same time, they are selected and placed in the beginning of the daily morning and evening service in the prayer-book; and so soon as the minister thus begins, the whole congregation is required to rise and stand. The minister always begins with the Holy Scriptures, to shew that they are the foundation of his religion, the rule of his faith and conduct. The people arise and stand, to show how willing they are to receive the word of God, and to go any where, and to do any thing to obey it, as their rising and standing naturally shew. The minister is then required to read slowly, audibly, distinctly and understandingly, a solemn exhortation, founded upon the Holy Scriptures, pointing out the different parts of public worship, which they are then met together to perform, solemnizing their minds that they should not utter any thing hastily before God; and exhorting them

to join with a pure heart and humble voice in what follows. The minister and all the congregation are then required to kneel down devoutly upon their knees, and make a humble confession of their sins before God and one another. The minister says, *Almighty and most merciful Father :* the whole congregation repeat the same words after him with a loud but humble voice. He then says, *We have erred and strayed from thy ways like lost sheep:* the whole congregation repeat the same words with a loud but humble voice. He says, *We have followed too much the devices and desires of our own hearts :* the whole congregation repeat it after him, &c. In this way there is a general and public confession made of all our sins, both original and actual, made in such general terms, that there is no son nor daughter of the human race who cannot conscientiously join in it : and it is so particular that each one may and ought to apply it to his own case. God has sworn by himself, that *at the name of Jesus, every knee shall bow, and every tongue confess.* Here, in the Episcopal Church, every knee, ministers and people, of all nations, countries and languages in all the world, does bow, and every tongue does confess. St. Paul says, "*with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation ;* intimating that it was as necessary for mankind to confess with their mouths unto salvation, as it was to believe in their hearts unto righteousness. After the confession, the priest is required to arise and declare to the congregation, still kneeling, the glad tidings of the Gospel in the forgiveness of our sins, for the everlasting comfort and consolation of God's people. He declares, that "*Almighty God, the Father of our Lord Jesus Christ will pardon and absolve all those who truly repent, and unfeignedly believe his holy Gospel.*" Having humbly confessed their sins, and having heard God's merciful forgiveness pronounced by the proper officer ; they are now prepared to call upon him in prayer, as their Father, not only by creation and preservation, but by reconciliation. The minister shall then kneel, and with the congregation lift up his voice aloud, and with one accord, in the Lord's prayer, which contains, in few words, all the

real wants of mankind, founded upon the Christian principle of forgiveness; that God would forgive us our trespasses as we forgive those who trespass against us: we pray for our daily bread, which embraces all the comforts of this life; we pray that his kingdom may come, and his will be done on earth as it is in heaven, which embraces all the means of grace in this world, and the hope of glory in the world to come. After the Lord's prayer, which our blessed Saviour *has positively and expressly commanded*, Luke xi. 2, that when we did pray we should say. We then pray for divine assistance, and then the minister and all the congregation arise, and standing, he says, *Glory be to the Father, and to the Son, and to the Holy Ghost;* that is, glory, honor, praise and thanksgiving, be to God the Father for creating us, to God the Son for redeeming us, and to God the Holy Ghost for inspiring the Holy Scriptures, for sanctifying our natures, and fitting us for God's holy worship and service. The congregation, with one voice say aloud, *As it was in the beginning, is now and ever shall be, world without end;* that is, as there was glory, honor, praise and thanksgiving, in the Jewish Church, so there is now in the Christian Church, and there ever shall be in the Church triumphant in Heaven. Then shall be said or sung to the glory, honor and praise of God, a portion of the psalms of David, *as it is appointed;* so that every minister and congregation shall worship God in the same Psalms at the same time. The minister reads or sings one verse, and the congregation the next; and so on till the psalm or portion of psalms is ended; when the minister shall say, as before, *Glory be to the Father, &c.* and the congregation again say, *As it was in the beginning, &c.* Here I would observe one thing, which is very remarkable, and which it is probable, that not one person in three thousand in this country ever thought of, viz. that in all the Bible, from the beginning of Genesis to the end of the Revelations, there is not so much as one verse that is in rhyme or metre. I have read the Bible in English, Latin, Greek, and part of it in Hebrew, and have never been able to discover one verse which was in rhyme or metre; and there is no account

that the Patriarchs, or Noah, David, or the Prophets ; there is no account that our Saviour, or the Apostles or Primitive Christians ever did worship God in this way.-- The song of Moses and Miriam, the psalms of David, the hymns and spiritual songs in the New Testament, are in prose. The art of poetry, in metre and rhyme, in the time of our Saviour, and in the time of the Prophets, was in the highest state of perfection. Homer and Ovid, and Virgil and Horace, are now studied in all our colleges ; and the heathen, who used to worship Gods of their own invention and making, used to worship them in rhyme and in metre ; but those who worshipped the true God, always worshipped him in prose ; and in the Episcopal Church it is now enjoined upon us, *that we shall say or sing the Psalm in prose*, and in this way there is no one but can join in the sacrifice ; for if he cannot sing he can read ; and if he cannot read, he can learn by heart ; and if he cannot learn by heart, he can say as other folks do. The whole book of Psalms is divided into thirty portions, so that it will be read through once in every month, and each minister and people read the same portion at the same time. The New Testament is read through twice every year, and most of the Old Testament once every year ; and it is so ordered that every minister shall read the same chapters at the same time. My limits will not permit me to explain the whole worship of God in the Episcopal Church. I can only say, *that there are good and important reasons for every part of it.* The Christian Church was not left as the world was before it was made, *without form, and void, and darkness was upon it, but it is reduced to a regular system.*

As we expect our bodies and souls to be glorified together, it is proper that we should worship God with our bodies as well as with our souls. The church, in her worship requires three postures of body, viz. standing, sitting and kneeling, and these should express the inward feelings and sensations of the heart. When we stand, it is to shew that our hearts are elevated in praise and adoration ; when we sit, it is to shew that we are receiving instruction from our Heavenly Father ; when we kneel, it is to shew our humility and our dependence

upon God. Outward forms and ceremonies, without the inward feelings of the heart, are like a body without a soul, and are of little worth. The inward feelings of the heart, without outward forms and ceremonies, are like a soul without a body: too etherial for such beings as we are; they cannot be kept steadfast on any thing; we never know where to find them. God is always the same: the general wants of all mankind are the same: and the public worship of God should always be the same. Constantly to unite in the same form of worship is not designed to change the unchangeable God, but to change ourselves to the same disposition, and a sameness of disposition, creates friendship in all beings and in all worlds, and by this says our blessed Saviour, shall all men know that you are my disciples, if you love one another. These very prayers have been used in the Church almost two thousand years; they elevated the hearts, they warmed the affections, they prepared the souls of holy martyrs, and confessors, and primitive Christians for crowns of glory; they were the means of grace to my ancestors and friends who have gone before me; they have supported me in my troubles, and carried me through many temptations. O, that I could conform my soul more thoroughly to the disposition and sentiments which they contain and enjoin. I leave them as my best legacy to my children, that when they join fervently in them, they may know how their father felt, and learn to feel in devotion, as he did; and as all good Christians have done who have gone the way before them.

In the Episcopal church the minister generally performs the service in one place and preaches in another; and at one time he is dressed in a white surplice, at another time he is dressed in a black gown. The reason is, that he sustains two different offices, viz. that of a Priest and that of a Prophet.—When he is performing the service, he is exercising the office of a priest: he is in the reading desk, and is dressed in white, and is then speaking to the Almighty in behalf of himself and of the people. White is to shew how pure the office of the priesthood is, and how pure our heart and lives should be when we address a God of infinite purity and holiness.

He then goes into the pulpit and is dressed in black, and is exercising the office of a prophet, and is speaking to the people in behalf of the Almighty ; warning them of their danger, and pointing out to them their duty. Black is to shew how grave the office of a prophet is, and how solemn the important embassy is, which he is about to deliver to a guilty world in God's name, and as he sustains and exercises two different offices, so it is proper that they should be performed in two different places, and distinguished by two different dresses.

O Almighty and Eternal God, I beseech thee to direct and assist us at all times, and in all places, with thy most gracious favour ; guard us from all error, lead us into all truth and righteousness, and at last receive us to thyself in glory and happiness through Jesus Christ our Lord who has mercifully taught and commanded us that when we did pray we should say—Our Father who art in Heaven, &c.

## BLUE LAWS OF CONNECTICUT.

If any man or woman be a *witch*, or hath consulted with *a familiar spirit*, they shall be put to death. If any person shall blaspheme, that is, speak against God the Father, Son, or Holy Ghost he shall be put to death. If any person commit adultery with a married woman they shall both be put to death. If any person rise up by false witness against another, he shall be put to death. If any man have a rebellious son, who will not obey the voice of his father or mother, he shall be brought into court and shall be put to death.

And whereas diverse lacivious carriages and filthy dalliances are practiced among us, it is ordered that the court have power to proceed against them *at their discretion* either by fine, publicly whipping or imprisonment, or by all of them. If two or three shall speak together privately during the setting of the court, they shall be fined twelve pence apiece. If any person shall reveal any secret enjoined upon him by the court he shall be fined ten pounds. If any person shall neglect or refuse to teach their children the short orthodox catechism, the magistrates shall take such children from their parents or guardians and shall bind them out. If any person shall speak or behave contemptuously toward any settled congregational minister he shall be set upon a block at least four feet high in the meeting house upon a lecture day, with a paper upon him, written in capital letters THIS IS AN OBSTINATE CONTEMNOR. If any person shall neglect or refuse to attend the public ministry of the congregational society where he resides he shall be fined five shillings for every such neglect. If any person do not belong to said church, and be not in good standing, he shall not be allowed to vote for any officer civil or ecclesiastical, nor shall he hold any office in the Colony. If any person shall commit fornication with any single woman, they shall be both whipped on their naked body at the post, and shall be compelled to marry. If any person shall wilfully lie and propagate falsehood against another, he shall be fined ten shillings, set in the stocks

three hours and be publicly whipped on his naked body twenty stripes. If any person shall refuse to pay his meet proportion for the support of the congregational minister in the place where he risides, then the magistrate shall assess him *according to his own judgment, and shall collect it by force.* If any person within this Colony shall use any tobacco, publicly or privately, in the street or highway, or barnyard, on training day, or on any other day, he shall be fined six pence for every such offence, and shall pay it without saying a word against it. Andrew Low, jr. was severely whipped at the post for stealing strong water (*i. e. rum*) from Mr. Ling's cubbard, and ordered to work as a prisoner with a lock about his leg. Jacob M. Murlin and Sarah Tuttle were severely whipped at the post and fined 20 shillings for filthy dalliance, that is, he kissed her, and she kissed him. John Lobdel was whipped at the post for filthy dalliance with Mr. Goodman's girl. Samuel Hoskins and Elizabeth Cleverly were both severely whipped and ordered to be married. Margaret Bedford was severely whipped at the post and ordered to be married to Nicholas Jennings with whom she had been naughty, *many hundred other cases of a similar nature might be mentioned.* In 1664 a man was publicly whipped at the post for refusing to have his child baptized by a congregational minister and speaking against infant baptism. In 1651 John Crandal was fined five pounds, John Clark was fined twenty pounds and Obadiah Holmes was fined twenty pounds and all whipped 30 stripes with a three fold cord; for meeting in a private house for public worship in opposition to the congregational meeting. John Spur and John Hazel were publicly whipped at the post, fined forty shillings and imprisoned for shaking hands with a person excommunicated from a congregational church. In 1729 two Quakers, two Episcopalians and 28 Baptists were imprisoned for not paying a tax to a congregational minister in Rehoboth. Hundreds of such cases might be mentioned but I refer the reader to page 33, In many parishes in Connecticut, *public whipping posts and stocks* may now, 1832, be seen standing near the Congregational meeting houses.

# INDEX TO THE HOLY BIBLE.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ: who hath mercifully taught, and expressly commanded us, that when we did pray, we should say, Our Father who art in Heaven, &c.


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## NEW TESTAMENT.

MATTHEW.—(A. D. 38.)

CHAPTER I. The genealogy of Christ. His conception and birth. His names.

II. The wise men coming to Christ, worship him. Joseph fleeth into Egypt.

III. John preacheth. His apparel, meat, and baptism. He reprehendeth the Pharisees, and baptizeth Christ in Jordan.

IV. Christ fasteth, is tempted, and overcometh. He beginneth to preach, and calleth some to be his disciples.

V. Who are blessed. Apostles are the light of the world. The law expounded.

VI. Of alms, prayer, forgiveness, fasting, our treasure, and against worldly care.

VII. Christ, ending his sermon in the mount, reproveth rash judgment, forbiddeth to cast holy things to dogs, exhorteth to prayer, to enter in at the strait gate, to beware of false prophets, and not to be hearers, but doers of the word.

VIII. Christ cleanseth the leper, healeth the centurion's servant, Peter's mother-in-law, and many other diseased; sheweth how he is to be followed; stilleth the tempest on the sea; driveth devils out of two men possessed, and suffereth them to go into the swine.

IX. Christ cureth the palsy, calleth Matthew, eateth with publicans and sinners.

X. The apostles are sent to do miracles, and to preach.

XI. John sendeth his disciples to Christ. The testimony of Christ con-

cerning John. Christ upbraideth the unthankfulness and impenitence of Chorazin, Bethsaida, and Capernaum, and praiseth his Father's wisdom in revealing the gospel to the simple.

XII. The disciples pluck the ears of corn on the sabbath. Blasphemy against the Holy Ghost shall not be forgiven.

XIII. Of the sower and the seed. Divers other parables. Why Christ spake in parables.

XIV. Herod's opinion of Christ. The miracle of the five loaves, and of walking on the sea.

XV. God's commandments, and men's traditions. What defileth a man.

XVI. The sign of Jonas. The leaven of the Pharisees, and of the Sadducees. Christ foreshoweth his death.

XVII. The transfiguration of Christ. He healeth a lunatick, foretelleth his own passion, and payeth tribute.

XVIII. Christ teacheth to be humble. Touching offences, and forgiving one another.

XIX. Christ healeth the sick, answereth the Pharisees touching divorcement, and sheweth how to attain everlasting life.

XX. Of the laborers in the vineyard. Christ teacheth his disciples to be lowly.

XXI. Christ rideth into Jerusalem upon an ass, and casteth out the buyers and sellers.

XXII. The marriage of the king's son. The wedding-garment. Of paying tribute, and of the resurrection.

XXIII. The Scribes' and Pharisees' good doctrine, but evil examples of life. The destruction of Jerusalem foretold.

XXIV. The destruction of the temple foretold. Of Christ's coming to judgment.

XXV. The parable of the ten virgins, and of the talents. Also the description of the last judgment.

XXVI. The rulers conspire against Christ. Judas selleth him. Christ eateth the passover. He is betrayed by Judas.

XXVII. Christ is delivered to Pilate. Judas hangeth himself. Christ is crucified.

XXVIII. Christ's resurrection. He appeareth to the women, and to his disciples, and sendeth them to baptize.

## MARK.—(A. D. 65.)

CHAP. I. John Baptist's office. Jesus is baptized, tempted, preacheth, calleth Peter and others, and cureth many.

II. Christ healeth one sick of the palsy, calleth Matthew, and eateth with publicans and sinners.

III. The withered hand healed. The apostles chosen. The Scribes confuted. Who are Christ's relations.

IV. The parable of the sower. The meaning thereof. Of the seed growing secretly, and of the mustard-seed.

V. Christ casteth out the legion of devils, heals the bloody issue, and raises Jairus's daughter.

VI. Christ is contemned of his countrymen. He walketh on the sea.

VII. The Pharisees find fault with the disciples for eating with unwashen hands. Meat defileth not a man.

VIII. Christ feedeth the people miraculously, and refuseth to give a sign to the Pharisees.

IX. Jesus transfigured. He foretelleth his death and resurrection, and giveth divers instructions to his disciples.

X. Touching divorcement. Little children brought to Christ. The danger of riches.

XI. Christ rideth with triumph into Jerusalem. He curseth the fruitless fig-tree.

XII. The parable of the vineyard. Touching the paying of tribute, and the resurrection. The widow and her mites.

XIII. The destruction of the temple. Persecutions for the gospel. Great calamities to the Jews. Christ's coming to judgment. The hour of it uncertain.

XIV. A conspiracy against Christ. A woman poureth ointment on his head. Judas selleth, and betrayeth him. Peter thrice denieth him.

XV. Jesus brought bound and accused before Pilate, is delivered to be crucified, hanged between two thieves, and is honorably buried.

XVI. Christ's resurrection. He ascendeth into heaven.

## LUKE.—(A. D. 63.)

CHAP. I. Luke's preface. The conception of John Baptist, and of Christ. The nativity and circumcision of John. The prophesy of Zacharias.

II. Augustus taxeth all the Roman empire. Christ's nativity. His circumcision. Simeon and Anna prophesy of Christ.

III. John's preaching and baptism. His testimony of Christ. Herod imprisoneth John. Christ is baptized. His genealogy.

IV. Christ's temptation and victory. He beginneth to preach. They at Nazareth admire him. He cureth divers sick.

V. Christ teacheth out of Peter's ship. A miraculous draught of fishes. The leper cleansed. The palsy healed. Matthew called.

VI. Touching the ears of corn that were plucked by the disciples on the sabbath. Christ chooseth the twelve.

VII. The centurion's faith. Christ raiseth the widow's son, answereth John's messengers, and giveth testimony of him. Mary Magdalene anointeth Christ's feet.

VIII. Women minister unto Christ. The parable of the sower, and of the candle. The legion of devils.

IX. Christ sendeth out his apostles. Herod is desirous to see him. His transfiguration. He healeth a lunatick.

X. The seventy disciples sent forth, and admonished. Martha reprehended.

XI. Christ teacheth to pray, and that instantly. He casteth out a dumb devil. He preacheth to the people, and reproveth the Pharisees, scribes, and lawyers.

XII. To avoid hypocrisy and fearfulness in publishing Christ's doctrine. To beware of covetousness, and over carefulness. The faithful and wise steward.

XIII. Christ preacheth repentance upon the punishment of the Galileans, and others. The fig-tree cursed. The strait gate.

XIV. Christ teacheth humility, and to feed the poor. The parable of the great supper. Who cannot be Christ's disciples.

XV. The parable of the lost sheep: Of the piece of silver: Of the prodigal son.

XVI. Of the unjust steward. The hypocrisy of the covetous Pharisees reproved. The rich glutton, and Lazarus the beggar.

XVII. To avoid giving offence. One to forgive another. The ten lepers. Of the kingdom of God, and the coming of the Son of man.

XVIII. The importunate widow. The Pharisee and publican. Children brought to Christ. All to be left for Christ.

XIX. The publican Zaccheus. The ten pieces of money. Christ rideth into Jerusalem, weepeth over it, and purgeth the temple.

XX. Christ avoucheth his authority. The parable of the vineyard. Of giving tribute to Cæsar. Of the resurrection.

XXI. The destruction of the temple and city is foretold. The signs of the last day.

XXII. Judas moved to betray Christ. The passover prepared. The Lord's supper instituted.

XXIII. Jesus is accused before Pilate, who is desirous to release him. The destruction of Jerusalem foretold. Christ's death and burial.

XXIV. Christ's resurrection declared to the women. He himself appeareth, giveth a charge to the apostles, and ascendeth.

JOHN.—(A. D. 98.)

CHAP. I. The divinity, humanity, and office of Jesus Christ. The testimony of John. The calling of Andrew, Peter, &c.

II. Christ turneth water into wine, departeth into Capernaum, and Jerusalem, and purgeth the temple.

III. Christ teacheth Nicodemus the necessity of regeneration. The baptism, witness, and doctrine of John concerning Christ.

IV. Christ talketh with a woman of Samaria. His disciples marvel. Christ's zeal for God's glory. He departeth into Galilee, and healeth the ruler's son.

V. Jesus, on the sabbath-day, cureth him that was diseased eight and thirty years. The Jews cavil, and persecute him for it.

VI. Christ feedeth five thousand. He withdraweth himself. The people follow him, and are reproved for their fleshly hearts. Many disciples leave him.

VII. Jesus reproveth his kinsmen; goeth unto the feast of tabernacles; teacheth in the temple. Divers opinions of Christ. The Pharisees are angry at their officers, and at Nicodemus.

VIII. Christ delivereth the woman taken in adultery. He preacheth himself the light of the world, and justifieth his doctrine.

IX. He that was born blind is restored to sight. He is brought to the Pharisees. They excommunicate him. Christ receiveth him, and he confesseth Christ.

X. Christ is the door, and the good shepherd. Divers opinions of him. He proveth, by his works, that he is Christ.

XI. Christ raiseth Lazarus. The priests and Pharisees gather a council against him.

XII. Jesus excuseth Mary anointing his feet. He rideth into Jerusalem.

XIII. Jesus washeth his disciples' feet, and exhorteth them to humility and charity: He forewarneth Peter of his denial.

XIV. Christ comforteth his disciples; professeth himself the way, the truth, and the life.

XV. The mutual love between Christ and his members, under the parable of the vine.

XVI. Christ comforteth his disciples against tribulation, by the promise of the Holy Ghost.

XVII. Christ prayeth to his Father to glorify him, and to preserve his apostles in unity, and in truth.

XVIII. Judas betrayeth Jesus. Peter denieth him. He is arraigned before Pilate.

XIX. Christ is scourged, crowned with thorns, beaten, and crucified. He dieth, and is buried by Joseph and Nicodemus.

XX. Jesus appeareth unto Mary, and to his disciples. Thomas' incredulity and confession.

XXI. Christ, appearing again, giveth Peter a charge; and rebuketh his curiosity.

ACTS.—(A. D. 33.)

CHAP. I. A repetition of part of Christ's history. Matthias chosen into the apostleship.

II. The apostles filled with the Holy Ghost, speak divers languages.

III. Peter and John restore a lame man, ascribing the cure to the name of Jesus, and exhorting to repentance.

IV. Peter and John imprisoned. Their defence. They are threatened.

V. The death of Ananias and Sapphira. The apostles imprisoned again, and delivered.

VI. Deacons chosen. Stephen falsely accused of blasphemy.

VII. Stephen answereth to his accusation. They stone him to death.

VIII. The church planted in Samaria, is confirmed by Peter and John. Philip sent to baptize an eunuch.

IX. Saul going towards Damascus, is called to the apostleship. The Jews lay wait for him. Tabitha raised.

X. Cornelius sendeth for Peter. His vision.

XI. Peter accused, defendeth himself.

XII. Herod persecuteth the Christians. His pride, and miserable death.

XIII. Paul and Barnabas go to the Gentiles. The Gentiles believe.

XIV. Paul and Barnabas are persecuted. Paul, healing a cripple, they are reputed as gods.

XV. Dissention about circumcision. The apostles consult about it, &c.

XVI. Paul circumciseth Timothy, converteth Lydia, and casteth out a spirit of divination.

XVII. Paul preacheth at Thessalonica, Berea, and at Athens. Some are converted.

XVIII. Paul laboreth with his hands, and preaching at Corinth, is encouraged in a vision.

XIX. The Holy Ghost is given by Paul's hands.

XX. Paul goeth to Macedonia. At Troas he celebrateth the Lord's Supper, preacheth, and raiseth Eutychus to life.

XXI. Paul will not be dissuaded from going to Jerusalem. Philip's daughters, prophetesses.

XXII. Paul declareth his conversion. He escapeth scourging by the privilege of a Roman.

XXIII. Paul pleadeth his cause. Dissension among his accusers. He is sent to Felix.

XXIV. Paul accused by Tertullus, answereth for himself.

XXV. Paul accused by the Jews before Festus, appealeth unto Cæsar.

XXVI. Paul, before Agrippa, declareth his life, and his conversion. Festus chargeth him with madness.

XXVII. Paul, shipping towards Rome, foretelleth the danger of the

voyage, but is not believed. They are tossed with a tempest, and are shipwrecked; yet all come safe to land.

XXVIII. Paul is entertained by the barbarians. He healeth many in the island. They depart towards Rome.

ROMANS.—(A. D. 60.)

CHAP. I. Paul's calling commended. What his gospel is. God's anger at sin. The Gentiles' sins.

II. They that condemn sin in others, and yet sin, are inexcusable, whether Jews or Gentiles.

III. The Jews prerogative. None justified by the law, but all by faith.

IV. Abraham's faith was imputed to him for righteousness, and so shall ours.

V. Being justified by faith, we have peace with God. Sin and death came by Adam, righteousness and life by Christ.

VI. We must not live in sin, nor let sin reign in us. Death is the wages of sin.

VII. No law hath power over a man longer than he liveth. The law is not sin, but holy, just, and good.

VIII. Who are free from condemnation. What harm cometh of the flesh, and what good of the Spirit, and what of being God's children.

IX. Paul's sorrow for the Jews. All Abraham's seed were not the children of the promise. The calling of the Gentiles, and rejection of the Jews.

X. The difference of the righteousness of the law, and that of faith. No believer shall be confounded, whether Jew or Gentile.

XI. God hath not cast off all Israel. Some were elected, the rest were hardened. The Gentiles may not insult upon them.

XII. Pride forbidden. Several duties enjoined. Revenge specially forbidden.

XIII. Of duties to magistrates. Love is the fulfilling of the law. Against gluttony, drunkenness, &c.

XIV. Men may not contemn or condemn one another for things indifferent, but take heed of giving offence in them.

XV. The strong must bear with the weak. We may not please ourselves; but receive one another, as Christ did us all.

XVI. Paul sendeth greeting to many, and endeth with praise and thanks to God.

I. CORINTHIANS.—(A. D. 59.)

CHAP. I. After salutation and thanksgiving, he exhorteth to unity, and reproveth their dissensions. God destroyeth the wisdom of the wise.

II. Paul declareth that his preaching far excelleth all human wisdom.

III. Milk is fit for children. Against divisions. Men the temples of God. Against conceit.

IV. How to account of ministers. We have nothing which we have not received. The apostles are our fathers in Christ.

V. The incestuous person. The old leaven must be purged out. Heinous offenders are to be avoided.

VI. Of going to law with the brethren. Our bodies are Christ's members.

VII. Of marriage. It is a remedy against fornication, and not lightly to be dissolved.

VIII. To abstain from meats offered to idols. We must not abuse our Christian liberty.

IX. Paul sheweth his liberty. Ministers ought to live by the gospel. Life is like a race.

X. The Jews' sacraments, types of ours; and their punishments, our examples.

XI. Of covering heads in praying. Of profaning the Lord's supper. The apostle's account of the institution of it.

XII. Spiritual gifts are diverse, yet all to profit withal; Christians, as the members of the body natural, are one.

XIII. All gifts, how excellent soever, are nothing worth without charity. The praises thereof.

XIV. Prophecy is commended, and preferred before speaking with tongues.

XV. By Christ's resurrection, he proveth the necessity of our resurrection. The fruit, and manner thereof, and of the change of them that shall be alive then.

XVI. The brethren's wants must be relieved. Timothy commended. Friendly admonitions and salutations.

## II. CORINTHIANS.—(A. D. 60.)

CHAP. I. The apostle encourageth them against troubles, and sheweth the sincerity of his preaching. He excuseth his not coming to them.

II. The reasons of his not coming unto them. Of the excommunicated person. The success of his preaching in every place.

III. A commendation of Paul's ministry. A comparison betwixt the ministers of the law and the gospel.

IV. Paul's sincerity and diligence in preaching, and his troubles for the same.

V. In hope of immortal glory, and in expectance of it, and of the general judgment, Paul laboreth to keep a good conscience.

VI. Of Paul's faithfulness in the ministry. Exhortation to avoid idolaters.

VII. Paul exhorteth to purity, and sheweth what comfort he took in afflictions.

VIII. He stirreth them up to contribute to the saints, commendeth Titus and others.

IX. He sheweth why he sent Titus, and stirreth them up to be bountiful in alms, which shall yield them a bountiful increase.

X. Paul's spiritual might and authority. Not to stretch beyond our compass.

XI. Paul, being forced, entereth into a commendation of himself, and comparison with the other apostles.

XII. Paul commendeth his apostleship, not by his revelations, but by his infirmities, blaming them for forcing this boasting.

XIII. Paul threateneth obstinate sinners. He adviseth them to a trial of their faith.

## GALATIANS.—(A. D. 58.)

CHAP. I. Paul wondereth that they have so soon left him and the gospel, which he learned, not of men, but of God.

II. Paul sheweth when he went up again to Jerusalem, and why. Of justification by faith, and not by works. They that are so justified, live not in sin.

III. Paul asketh what moved them to leave the faith, and depend on the law. They that believe are justified, and blessed with Abraham.

IV. We were under the law till Christ came, but Christ freed us. We are the sons of Abraham by the free-woman.

V. Paul moveth them to stand in their liberty, and not to observe circumcision; but rather love.

VI. Paul willeth them to deal mildly with a brother that hath slipped, to be liberal to their teachers, and not to be weary of well-doing.

EPHESIANS.—(A. D. 64.)

CHAP. I. Of election, and adoption, which is the fountain of man's salvation.

II. What we were by nature, and what we are by grace. We are created for good works.

III. The hidden mystery, that the Gentiles should be saved.

IV. Paul exhorteth to unity. Why men have different gifts. The old man to be put off, with lying, and all corrupt communication.

V. Paul exhorteth to charity, to flee fornication. The duties of wives and husbands.

VI. The duty of children, of servants. Our life is a warfare. The Christian's armour.

PHILIPPIANS.—(A. D. 64.)

CHAP. I. Paul's thankfulness and prayers to God for the Philippians. His readiness to suffer. He exhorteth them to walk worthily.

II. Paul exhorteth to unity and humility, and to a careful proceeding in the way of salvation.

III. Paul warneth them of false teachers, and to decline the ways of carnal Christians.

IV. Paul exciteth to steadfastness in Christ, and after some particular admonitions, exhorteth generally to religious joy, &c.

COLOSSIANS.—(A. D. 64.)

CHAP. I. Paul thanketh God for their faith, prayeth for their increase in grace, and describeth the true Christ.

II. Paul exhorteth them to constancy in Christ; to beware of philosophy and vain traditions, worshipping of angels, and legal ceremonies.

III. Paul sheweth where to seek Christ. He exhorteth to mortification, to charity, humility, and sundry general and particular duties.

IV. Paul exhorteth to fervency in prayer, and to walk wisely towards them that do not yet know Christ.

I. THESSALONIANS.—(A. D. 54.)

CHAP. I. He sheweth his mindfulness of them in thanksgiving and prayer, and persuasion of their sincere faith and conversion.

II. How the gospel was preached unto them, and how they received it. Why he was desirous to see them.

III. Paul's love in sending Timothy to them. His joy for them, and desire to see them.

IV. Paul exhorteth to go on in godliness, to holiness, to love, to quietness, to moderate sorrow for the dead. Of the resurrection, and of the last judgment.

V. Paul proceedeth in the description of Christ's second coming to judgment, and giveth divers precepts, and so concludeth.

II. THESSALONIANS.—(A. D. 54.)

CHAP. I. Paul sheweth his good opinion of their faith, love, and patience; and comforteth them against persecution.

II. He willeth them to continue steadfast in the truth received, shewing that there shall be a departure from the faith, and a discovery of Antichrist before the day of the Lord come.

III. Paul craveth their prayers, testifieth his confidence in them, giveth them divers precepts, especially to shun idle and ill company.

I. TIMOTHY.—(A. D. 65.)

CHAP. I. Timothy is put in mind of the charge which was given unto him by Paul. The end of the law. Paul's calling to be an apostle.

II. Prayers to be made for all men, and the reason why. How women should be attired. They are not permitted to teach.

III. How bishops and deacons and their wives should be qualified, and to what end Saint Paul wrote to Timothy of these things.

IV. Paul foretelleth that in the latter times there shall be a departure from the faith.

V. Rules to be observed in reproving. Of widows. Of elders.

VI. Servants' duties. To avoid new-fangled teachers. The gain of godliness.

II. TIMOTHY.—(A. D. 66.)

CHAP. I. Paul's love to Timothy, and Timothy's faith. Paul giveth divers exhortations. Of Phygellus and Hermogenes.

II. Timothy exhorteth to constancy and perseverance, and to shew himself approved.

III. Paul advertiseth him of the times to come, describeth the enemies of the truth, and commendeth the holy scriptures.

IV. Paul exhorteth Timothy. He willeth him to come to him, and to bring Mark, and things which he wrote for.

TITUS.—(A. D. 65.)

CHAP. I. Why Titus was left in Crete. How ministers should be qualified. Of evil doers.

II. Directions given to Titus, both for his doctrine and life. Of the duty of servants.

III. Titus directed what to teach, to reject obstinate hereticks. The conclusion.

PHILEMON.—(A. D. 64.)

CHAP. I. Paul desireth Philemon to forgive his servant, and lovingly to receive him again.

HEBREWS.—(A. D. 64.)

CHAP. I. Christ, in these last times, coming to us from the Father, is preferred before angels both in person and office.

II. We ought to be obedient unto Christ Jesus, because he vouchsafed to take our nature upon him, as necessary.

III. Christ is more worthy than Moses; therefore if we believe not in him, we shall be more worthy of punishment than hard-hearted Israel.

IV. The rest of christians is attained by faith. The power of God's word. By our high priest, Jesus the Son of God, subject to infirmities, but not to sin, we must and may go boldly to the throne of grace.

V. The authority and honor of our Saviour's priesthood. Negligence in the knowledge thereof reproved.

VI. Paul exhorteth not to fall back from the faith, but to be steadfast, diligent and patient to wait upon God, because God is most sure in his promise.

VII. Christ Jesus is a priest after the order of Melchisedec, and so far more excellent than the priest of Aaron's order.

VIII. By Christ's eternal priesthood the Levitical priesthood is abolished, and the temporal covenant by the eternal covenant.

IX. The rites and bloody sacrifices of the law, far inferior to the blood and sacrifice of Christ.

X. The weakness of the law-sacrifices. The sacrifice of Christ's body once offered, for ever hath taken away sins.

XI. What faith is. Without faith we cannot please God. The fruits thereof.

XII. An exhortation to constant faith, patience, and godliness. A commendation of the new testament above the old.

XIII. Motives to charity, to honest life, to avoid covetousness, to regard God's preachers, to take heed of strange doctrines, to confess Christ, &c.

JAMES.—(A. D. 60.)

CHAP. I. We must ask wisdom of God, hear the word, and do it. What true religion is.

II. We must not despise the poor. Faith without works, is dead.

III. We are not rashly nor arrogantly to reprove others: but rather to bridle the tongue. The truly wise are mild and peaceable, without envying and strife.

IV. Against covetousness, intemperance, pride, detraction, and rash judgment.

V. Wicked rich men are warned of God's impending judgments. The brethren are exhorted to patience after the example of the prophets and of Job; to abstain from swearing; to pray in affliction and sickness, and sing psalms in prosperity.

I. PETER.—(A. D. 60.)

CHAP. I. He blesseth God for his manifold spiritual graces; sheweth that the salvation in Christ is no news, but a thing prophesied of old; and exhorteth them to a godly conversation.

II. He dissuadeth them from the breach of charity. He beseecheth them also to abstain from fleshly lusts, to be obedient to magistrates; and

teacheth servants how to obey their masters, patiently suffering for well-doing, after the example of Christ.

III. He teacheth the duty of wives and husbands; exhorting all men to unity and love, and to suffer persecution. The benefits of Christ towards the old world.

IV. Peter exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth.

V. Peter exhorteth the elders to feed their flocks; the younger to obey; and all to be sober, and watchful, &c.

II. PETER.—(A. D. 60.)

CHAP. I. Peter exhorteth them by faith and good works to make their calling sure; as knowing that his death is at hand; and warneth them to be constant in the faith of Christ, who is the true Son of God.

II. Peter foretelleth of false teachers, their impiety and punishment; from which the godly shall be delivered, as Lot out of Sodom; and more fully describeth the manners of those profane and blasphemous seducers.

III. The certainty of Christ's coming to judgment. The manner how the world shall be destroyed. An exhortation to godliness.

I. JOHN.—(A. D. 90.)

CHAP. I. John describeth the person of Christ, in whom we have eternal life by a communion with God; to which we must adjoin holiness.

II. Comfort against sins of infirmity. To know God, is to keep his commandments. To beware of seducers; from whose deceits the godly are safely preserved by faith and holiness of life.

III. John declareth the singular love of God towards us in making us his sons; we therefore ought obediently to keep his commandments, as also brotherly to love one another.

IV. John warneth them not to believe all teachers who boast of the Spirit, but to try them by the rules of the catholick faith; and by many reasons exhorteth to brotherly love.

V. He that loveth God, loveth his children and keepeth his commandments; which to the faithful are light, and not grievous. Jesus is the Son of God, able to save us, and to hear our prayers, which we make for ourselves, and for others.

II. JOHN.—(A. D. 90.)

CHAP. I. John exhorteth a certain honorable matron with her children to persevere in christian love and belief, lest they lose the reward of their former profession; and to have nothing to do with those seducers that bring not the true doctrine.

III. JOHN.—(A. D. 60.)

CHAP. I. John commendeth Gaius for his piety, and hospitality, to true preachers; complaining of the unkind dealing of ambitious Diotrephes on the contrary side.

JUDE.—(A. D. 66.)

CHAP. I. Jude exhorteth them to be constant in the profession of faith.

False teachers are crept in to seduce them; for whose evil doctrine and manners, horrible punishment is prepared; whereas the godly by the assistance of the Holy Spirit, and prayers to God, may persevere and grow in grace, and recover others out of the snares of those deceivers.

REVELATION.—(A. D. 96.)

CHAP. I. John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. The coming of Christ.

II. What is commanded to be written to the angels, (that is, the ministers,) of the churches of Ephesus, Smyrna, Pergamos, Thyatira, &c.

III. The angel of the church of Sardis is reproved, of Philadelphia approved, of Laodicea rebuked.

IV. John seeth the throne of God in heaven. The four and twenty elders. The four beasts full of eyes before and behind, &c.

V. The book sealed with seven seals; which only the Lamb is worthy to open.

VI. The opening of the seals in order, and what followed thereupon.

VII. An angel sealeth the servants of God in their foreheads. The number of them that were sealed; of all nations an innumerable multitude.

VIII. At the opening of the seventh seal, seven angels have seven trumpets given them.

IX. At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit; the first woe past. The sixth trumpet soundeth. Four angels are let loose.

X. A mighty strong angel appeareth with a book open in his hand. John is commanded to take and eat the book.

XI. The two witnesses prophesy. The beast shall kill them. The second woe past. The seventh trumpet soundeth.

XII. A woman clothed with the sun travaileth. The great red dragon standeth before her, ready to devour her child. She fleeth into the wilderness. Michael and his angels fight with the dragon, and prevail.

XIII. A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. Another beast cometh up out of the earth; causeth an image to be made of the former beast, &c.

XIV. The Lamb standeth on mount Sion with his company; an angel preacheth the gospel. The fall of Babylon. The harvest of the world. The wine-press of the wrath of God.

XV. The seven angels with the seven last plagues. The song of them that overcome the beast.

XVI. The angels pour out their vials full of wrath; the plagues that follow thereupon.

XVII. A woman arrayed in purple and scarlet, sitteth upon the beast, which is great Babylon. The victory of the Lamb.

XVIII. Babylon is fallen. The people of God commanded to go out of her. The kings of the earth, with the merchants and mariners, lament over her.

XIX. God is praised in heaven for judging Babylon and avenging the blood of his saints. The marriage of the Lamb. The fowls called to the great slaughter.

XX. Satan bound for a thousand years. The first resurrection. Satan let loose again. Gog and Magog. The devil cast into the lake of fire. The last and general resurrection.

XXI. A new heaven and a new earth. The heavenly Jerusalem, with a full description thereof. She needeth no sun.

XXII. The river of the water of life. The tree of life. The light of the city of God is himself. Nothing may be added to this prophesy, nor diminished therefrom.

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## OLD TESTAMENT.

| | |
|---|---|
| Number of Books | 39 |
| ——— Chapters | 929 |
| ——— Verses | 23,214 |
| ——— Words | 592,439 |
| ——— Letters | 2,728,100 |

The middle Book is Proverbs. The middle Chapter is JOB XXIX. The middle Verse would be II. Chronicles XX. 17, if there were a verse more, and verse 18, if there were a verse less.

The word AND occurs 35,543 times. The word JEHOVAH occurs 6,855 times. The shortest verse is I. Chronicles I. 25. The 23d verse of the 7th chapter of Ezra contains all the letters of the alphabet. The 19th of II. Kings, and 37th chapter of Isaiah, are alike.

## NEW TESTAMENT.

| | |
|---|---|
| Number of Books | 27 |
| ——— Chapters | 260 |
| ——— Verses | 7,959 |
| ——— Words | 181,253 |
| ——— Letters | 838,380 |

The middle Book is II. Thessalonians. The middle Chapter is Romans XIII. if there were a chapter more, and XIV. if there were a chapter less. The middle Verse is Acts XVII. 17. The shortest verse is John XI. 36.

## OLD AND NEW TESTAMENT.

| | |
|---|---|
| Number of Books | 66 |
| ——— Chapters | 1,189 |
| ——— Verses | 31,173 |
| ——— Words | 773,697 |
| ——— Letters | 3,566,480 |

The middle chapter, and least in the Bible, is Psalm CXVII. The middle verse is Psalm CXVIII. 8.

The calculator is said to have had *three years* of his life occupied in forming this Table.

## TO THE READER.

If you have read this book with becoming attention, you cannot but perceive it to be one of the most extraordinary cases of persecution and abuse which has ever been loaded upon any man in any country. A clergyman who had filled some of the most important stations in the Church in the United States—whose ministerial labours had been wonderfully blessed and successful—against whom his very enemies were obliged to confess that they had nothing, and that his character and authority were good: yet, on account of politics, is by these very men forbidden to preach without hearing or trial—is by them persecuted and distressed for almost 20 years, though he still prevailed against them; till at length by calling in the aid of the civil law to sanction the usurped authority of the Church—he is on the most false and base accusations which ever disgraced the calender of any court—tried by the very Judge who had been his principal persecutor—is by him deprived of the constitutional right of confronting the principal witness against him,—important papers and documents, the undeniable evidence of his innocence, were on trial, withheld and concealed, and the court directed the trial to proceed without them,—he is partially and unfairly tried—unjustly and cruelly taken from 2000 people, where the wardens testified before the court, that for about six years then last past, they had never known or heard of a voice or a vote against him, in his parish, except one man—he is unjustly condemned and imprisoned in Norwich Jail, in Connecticut, for two years. On the 27th day of May 1823, the witnesses came into the Senate Chamber, in the city of Hartford, were sworn and examined before a joint committee of both houses of the Hon. General Assembly, and then and there did fully and freely confess that their whole testimony on which he had been condemned and imprisoned, was utterly false; and that they had been overpersuaded and hired to commit wilful and corrupt perjury. This testimony and confession were supported by the testimony of others, and the innocence of the accused could not but be apparent to every unprejudiced mind.

Many of the most respectable inhabitants of Middlebury, in Vermont, have seen, examined, and compared the original documents transcribed and referred to in this book, and by their certificate, dated Middlebury, January 19, 1830, they do not hesitate in declaring the said documents to be correct and true, and to have emanated from proper authority; and that the prosecution and proceedings were of a character the most extraordinary that had ever come to their knowledge.

Signed by

EBEN W. JUDD, J. W. COPELAND,
DORASTUS WOOSTER, NATH'L FOSTER,
JONATHAN HAGAR, *and others.*

We the subscribers, inhabitants of Concord, in New-Hampshire, Certify that we have examined and compared the documents and statements in the Memoirs of the Rev. Ammi Rogers with the original papers, and we have no hesitation in declaring our full belief, *that they are attested by proper authority, and are entitled to entire confidence;* and we freely unite with the gentlemen in Vermont, in saying that the prosecution and proceedings are of a character the most extraordinary that has ever come to our knowledge. It appears from said documents that he is a minister of the Episcopal Church, in good standing, and that his character and conduct among his most intimate friends and acquaintance are good and equal to that of ministers of the Gospel in general.

JONATHAN EASTMAN,
JONATHAN EASTMAN, Jr.
ROBERT EASTMAN,
OBADIAH KIMBALL,
DANIEL CHASE,
PHILBRICK BRADLEY,
ISAAC EASTMAN,
JOHN P. GASS,
A. P. STINSON,
ELBRIDGE PERKINS,
ISAAC C. BRADLEY,
NATHANIEL EASTMAN.

DATED *Concord, N. H. January* 4, 1832.

SECRETARY OF STATES' OFFICE,
*Concord, N. H. January* 7th, 1832.

This Certifies, that I am personally acquainted with Jonathan Eastman, Esq. Jonathan Eastman, jr. Esq. and the other gentlemen whose names are subscribed to the foregoing instrument, and that they are of reputable standing, and entitled to entire confidence and belief.

JOSEPH ROBINSON,
*Deputy Secretary of the State of New-Hampshire.*

*To subscribers and purchasers of this Book :*

PLEASE to accept my grateful acknowledgments of the candour, which you have manifested in lending an ear to hear the complaints of a fellow-citizen, who is also a fellow christian. All mankind are naturally and mutually dependant upon God and upon each other. It has fallen to me, to appeal to you and to the world, as arbiters, in a case, wherein I, my children and friends, claim to have been extremely injured, in defending our just rights and those of society. How far my complaints are well founded, you must and will judge for yourselves, when you have read this book ; and how far you are interested in the case, may be inferred by considering what would be the effect upon society, if all were to turn their eyes and to stop their ears, from the complaints of their fellow-creatures. If any apology be necessary for what I have stated in regard to the Congregational Presbyterians in Connecticut, and in favor of the Episcopal Church ; let it be remembered, that Mr. Lanman, the State's Attorney, complained of me, for being a preacher, *pretendedly of the Christian Religion!* as tho' the whole Episcopal Church was only the *pretended* Christain Religion; and twelve men *under oath*, in New-London County, in Conn. in 1820, have declared *that it was true;* and they said it with as much propriety, and no more, than they said the other charges against me were true. I can truly say, that the great wish of my heart has been to be a good man, *true and trusty.*—The great object of my preaching is, and has been, to represent the God of heaven, in the most amiable and pleasing point of view possible, and to persuade myself and all

others, from the disposition of the heart, to love him and to imitate him. I have been beloved of my Heavenly Father and favoured with ten thousand blessings; for which, like Joseph of old, *I have been hated by my brethren*, and in one sense, sold into Egypt; but, like Baron Trenck, I have come out of Jail, and walk proudly before Kings and the whole world! My friends are glad to see me, and to treat me with respect; my enemies are ashamed and afraid, and hide themselves from my presence. More than 2000 people, east of Hartford in Connecticut, subscribed to have my Memoirs printed, and have received them. About 1500 in the county of Saratoga, where I used to reside, and in that neighborhood, have subscribed to have them re-printed, and more than 3000 have been printed in Vermont, and sold; and have been read with very universal approbation and admiration. The design is to promote the cause of truth and justice, and to suppress lying, perjury, wickedness and vice. *I know that this book is true*, and there is hardly a fact of importance which is not supported by the testimony of witnesses who are now living, and certified by the civil authority of the state. AMMI ROGERS.

I beseech thee, O Merciful God, to grant that this book may be entertaining and useful to all who will read it, or hear it read: be pleased to give us patience and resignation in all our afflictions, to direct us in all our doings with thy most gracious favor; guard us from all error, and lead us into all truth and righteousness, and at last receive us into that blessed and happy world where all tears shall be wiped from all eyes, and where one unclouded day of bliss and glory shall surround us forever and ever: grant it, O Heavenly Father, for Jesus Christ's sake.—*Amen.* Our Father who art in Heaven, &c. *Amen.*